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THE

PAPERS OF

JOHN PEABODY HARRINGTON

Prepared in the National Anthropological Archives Bepartment of Anthropology National Museum of Natural History Washington, D.C.

THE PAPERS OF JOHN PEABODY HARRINGTON IN THE SMITHSONIAN INSTITUTION 1907-1957

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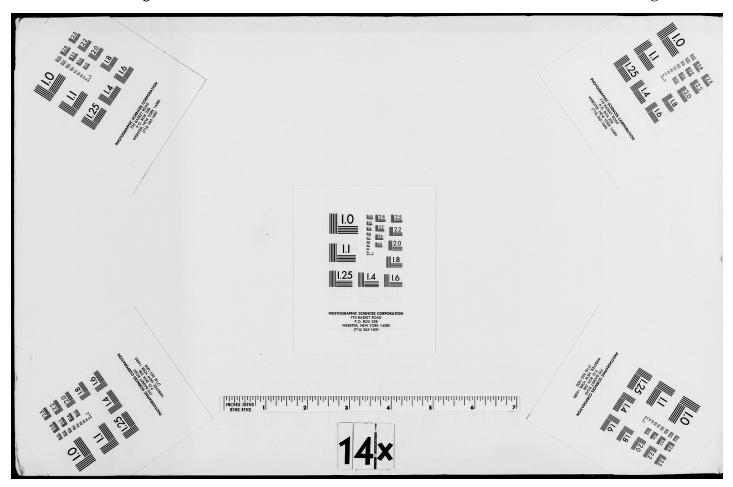
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SOUTHERN CALIFORNIA/ BASIN

Drafts and Notes for Chinigchinich

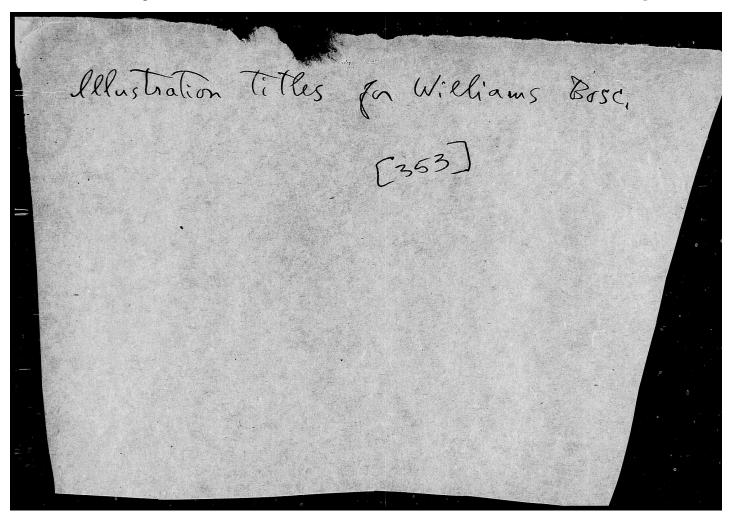
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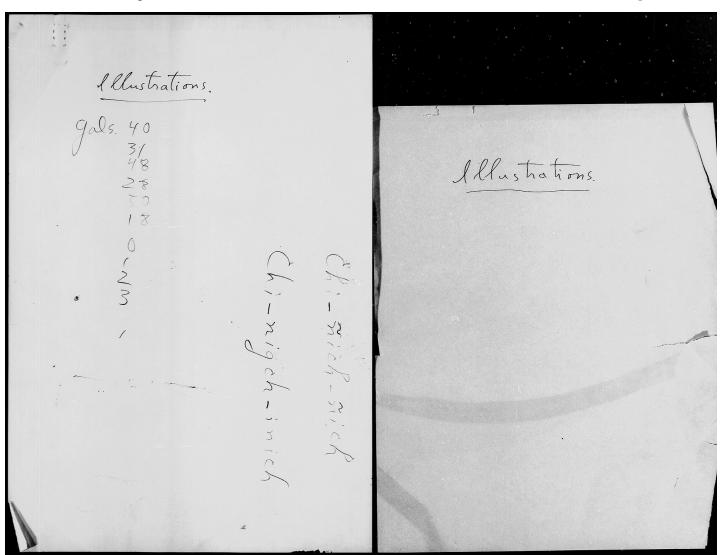




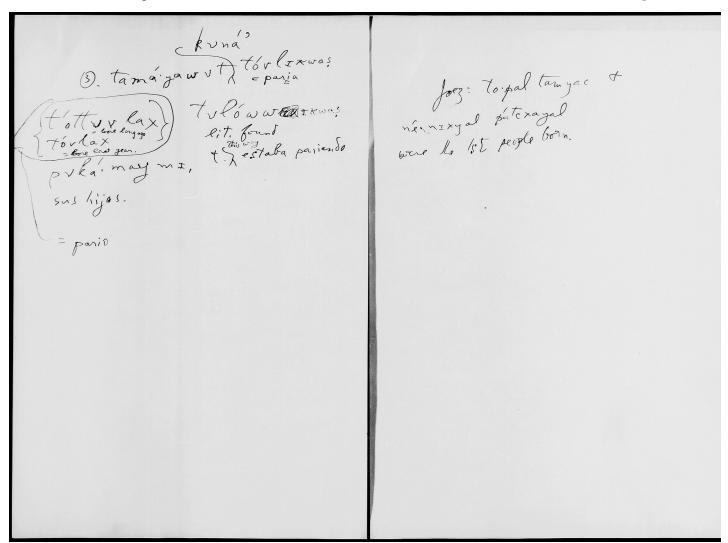
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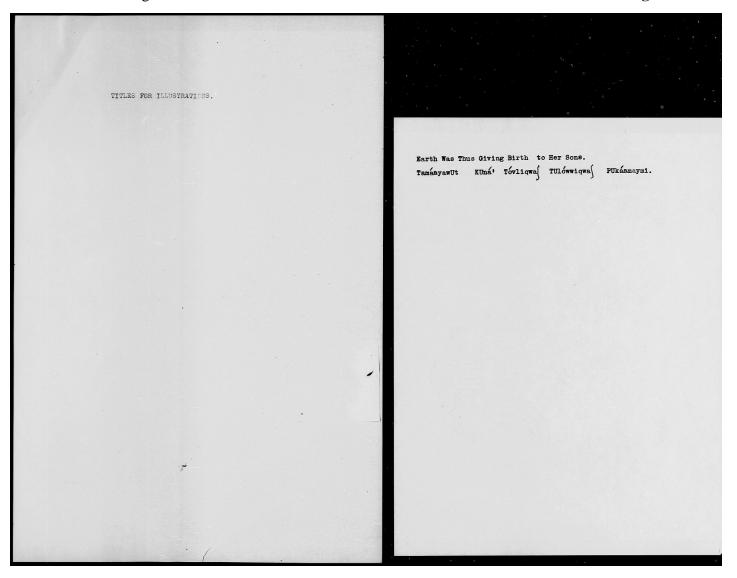
CAPTIONS





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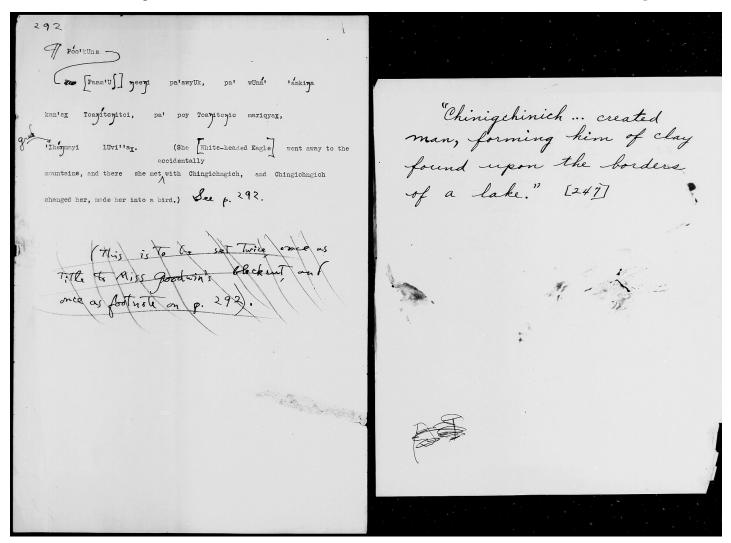
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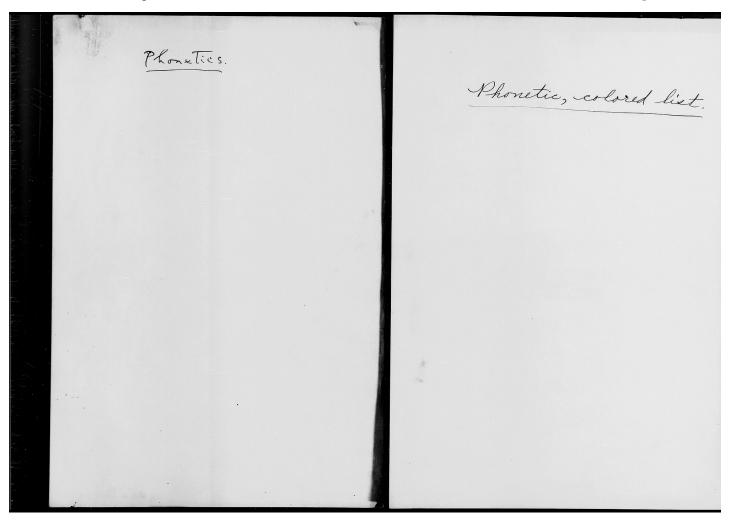


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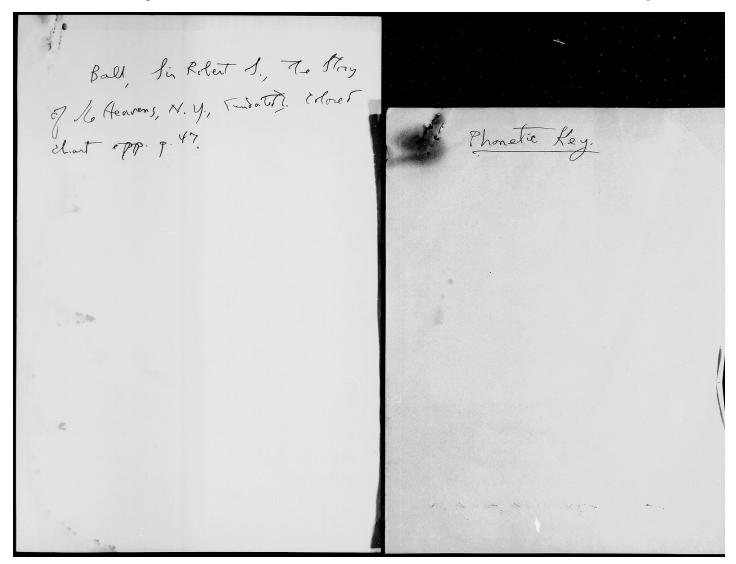
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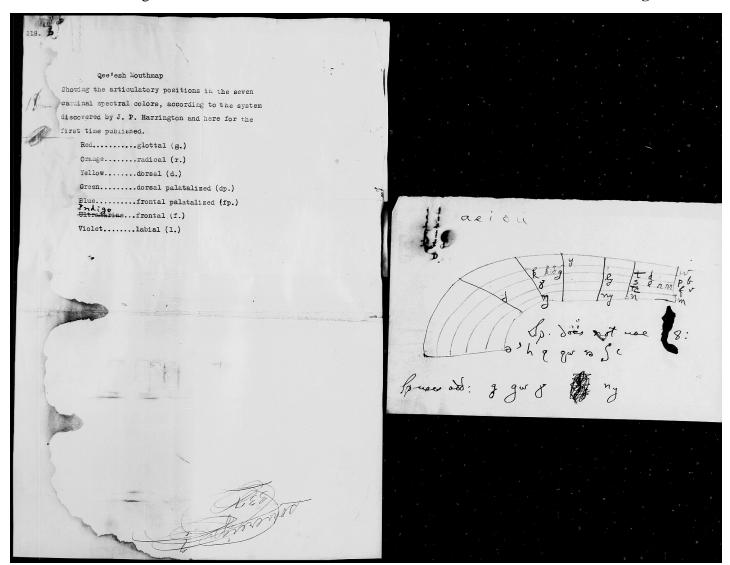
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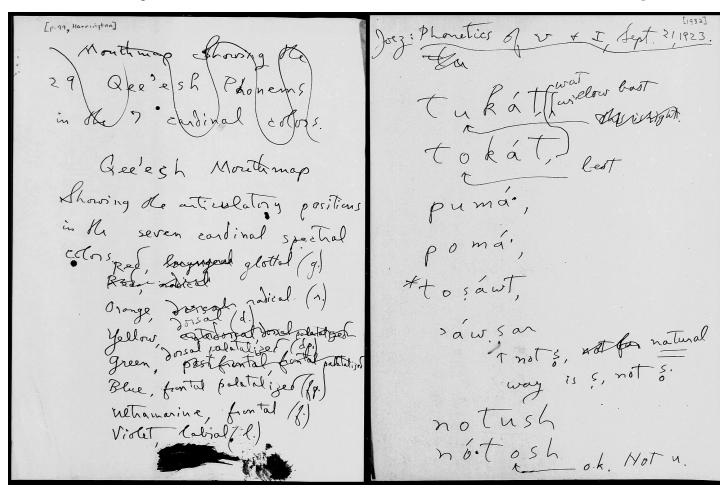


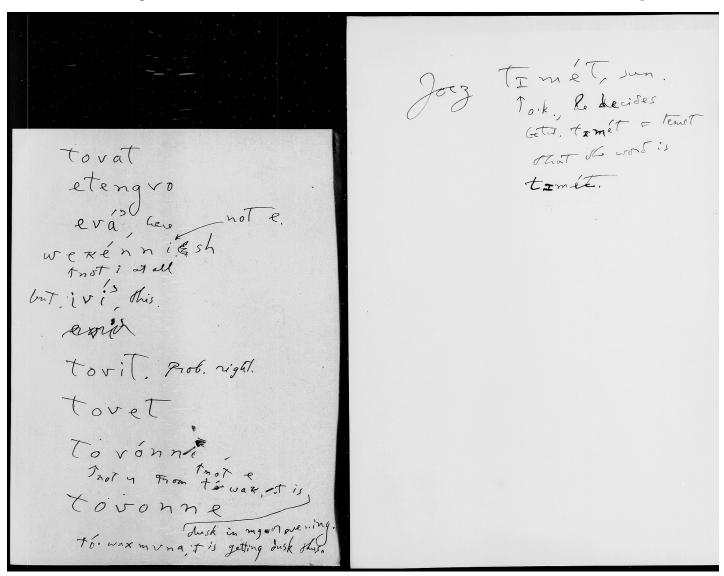
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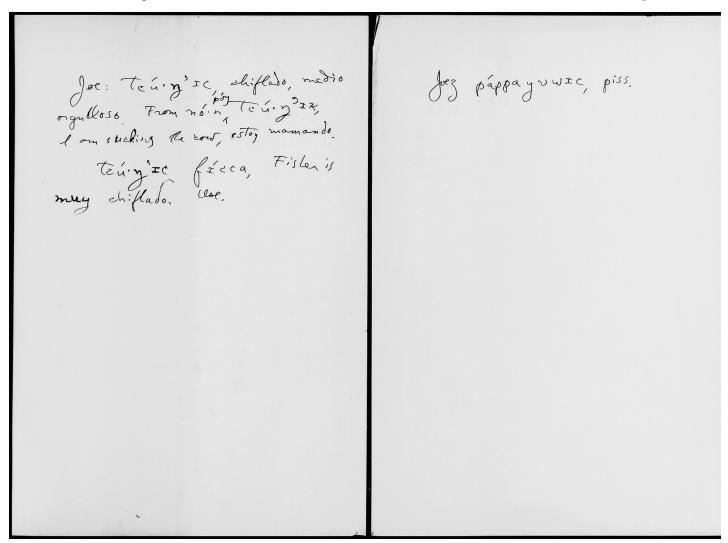
P. 373 gives the spectral colors of:
vister intigo the green yellow mangered. N. Y., 1911. P. 38: " shooting gradually from dell ret Mough brighter and Gighter lives Ofen books that we looked it to range, New yellow, next green, start und ned a end with violet. then ble indigo and violet!

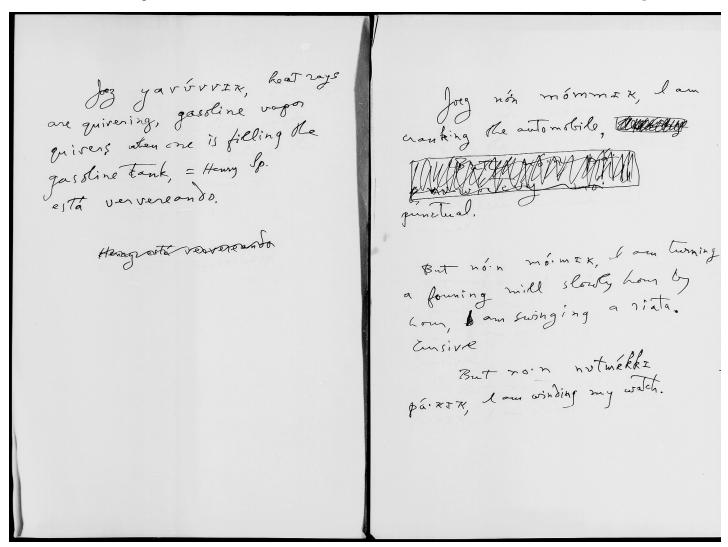


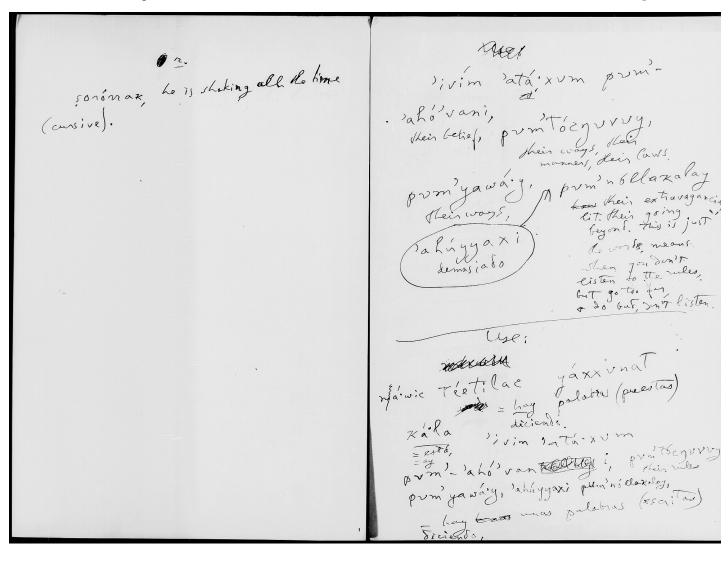




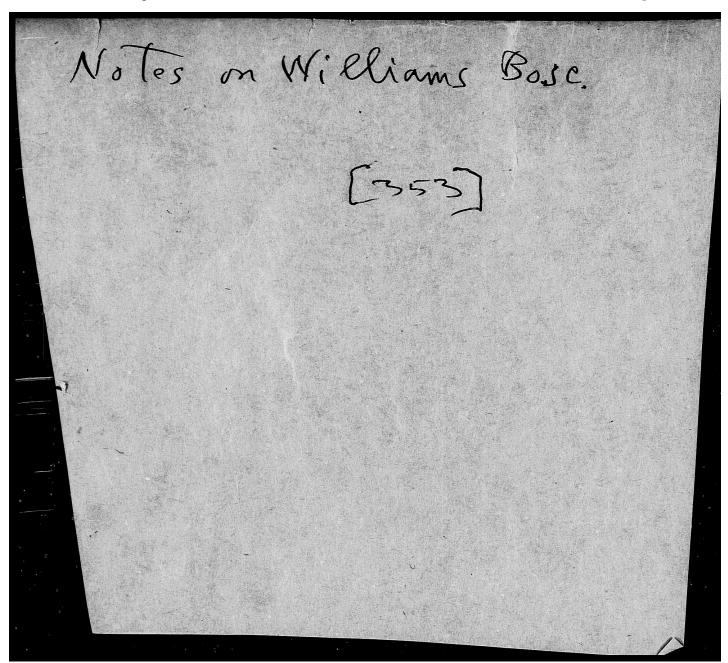








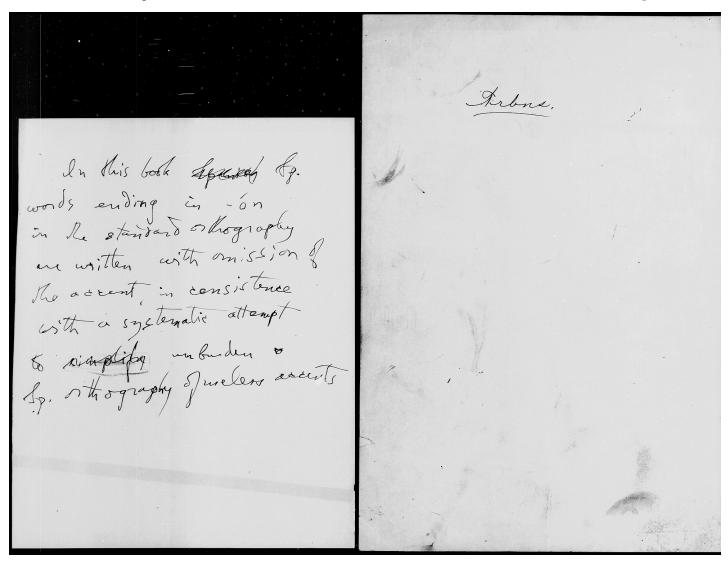
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FRONTISPIECE TITLE PAGE INTRODUCTION



Boscana (El R. P. gerónimo). Viva Jeons. Relación histórica El dia 8 de abril del año 1914 de la creencia usos, costrambres, J'extravagancias de los Indios

de esta Mission de S. Juan

de esta Mission de S. Juan

Capistiano, clamada la Nación

Capistiano, clamada la Nación

Acaglhemen. In-4, demi-rel. en al cimenter de esta mision de 7 San Juan Capistino di Seputtura José eclesiastica al cadaren de José Delars Dolores Mesa. Era el utimo indio, El hombre, de sangre pura de esta livia Ultimo nacion Atagchemem que vivia Ms. 59 pages, of on las alrededores de la mision. Recibió los Stes Lacramentos y muió anteger á la edat de como 65 años de loque dos re. St. John O'Sullivan I no number is given to this partida It is on p. 414 of "Obitas lib. 27.7

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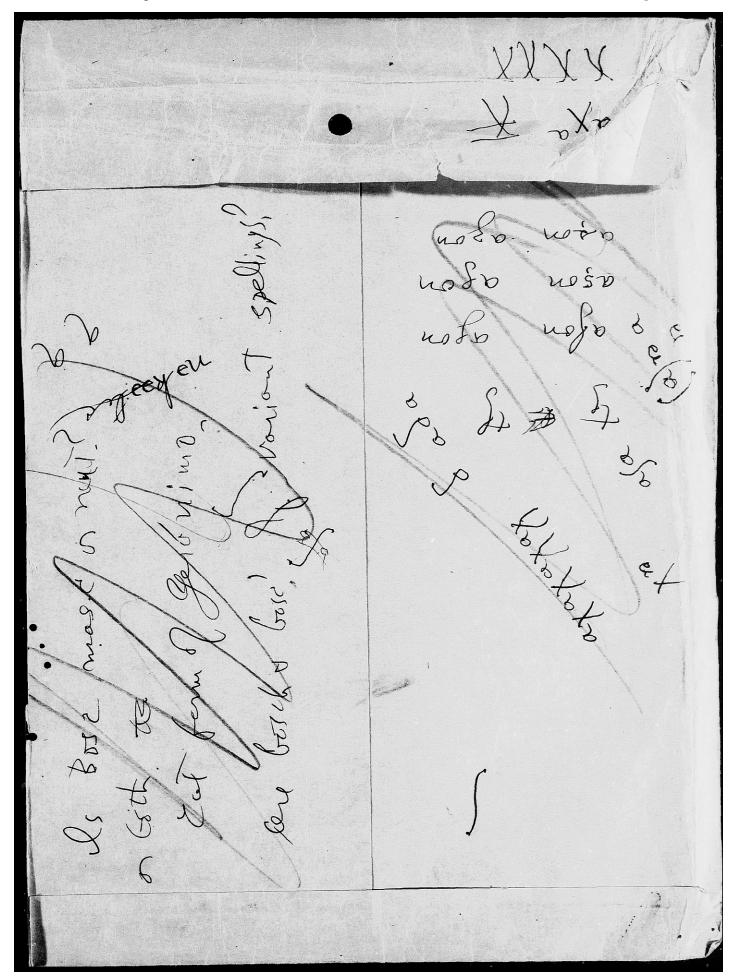
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Mg. of Boscana.	"La palabra "Boscana" significa una persona que vive al Bosque; por ejemplo en catalan Lecimos por ejemplo en catalan Lecimos del bosque Bosch, Jacona hombre que vive en el hombre que vive en el hombre gre vive en el hombre gre vive en el hombre gre vive en el mujer Boscana, gasi es mujer Boscana, gasi es que hay munchos apellitos femeninos. Emestres letter.
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P. 224. Picture of Fr. Boscana. Where is signal. Copies by Engelbardt, Engelhardt, Delescons in Colifornia, Harbon Springs, michigan, 1897, opp. p. 275 is run

Re portrait of Boscana Laken

from Robinson. Robinson's

from Robinson. Robinson's

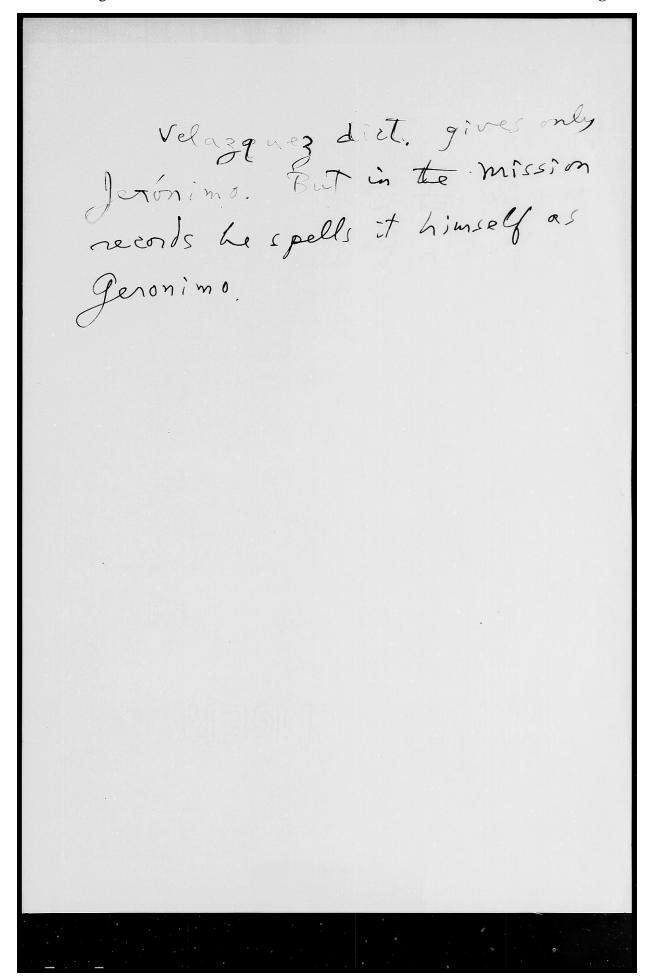
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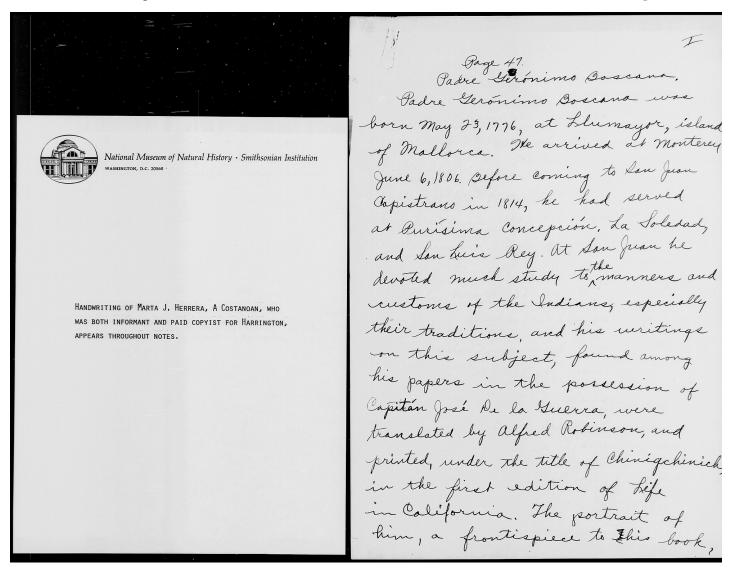
Litt. of g. & W. Endicott

59 Beekman # St. Father Germino Boscano Missionary at St. St. Javan Capishan

The Robinson picture of Boscana is again run in Engelhant, S. J. Cap. Mission, L. 9., Cal., 1922, p. 61.	Refer reader to p,

get from mission books. Refer to 332, where it tells history + etym. of name,	Bancroft Engelheist, etc.





is said to look like him.

Nis sudden removal in 1826

from San Juan Capistrano

to San Jahriel, and disparaging hinte in reporte of his

superiors, give weight to charge

of the others that he was quilty

of immoral relations with

his neightas. We died at the

latter Mission, July 5, 1831.

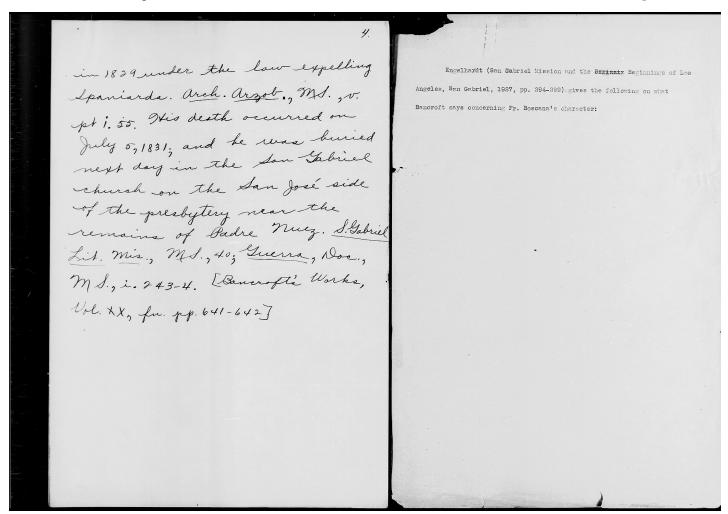
[Robinson, Life in California,

San Francisco, Calif. 1925, p. 284].

Gerónimo Boscana was born. May 23, 1776, at Llumayor, island of Mallorca, and took the tranciscan habit in the convent of Jesus extra muros at Palma on aug. 4, 1792. After acting for nearly four years as professor of belles letters, he started for america June 5, 1803; arrived at mexico Oct. 24th; started for Cal. Feb. 17, 1806, and landed at monterey June 6th, His missionary service was at Soledad in 1806, at Purisima in 1806-11, at San Luis Rey in 1812-13, at San Juan Capictrans in 1814-26, and at San Gabriel in 1826-31. Though accredited by his superiors in 1817 and 1820 with 'regular' merit and ability somewhat more than medium yet some doubt was felt about his qualifications as a

spiritual guide, and he was spoken of as one whom for reasone known to the guardian it would not be well to leave alone at a mission. Autobiog. Autog. de los Padres, Ms.; Larria Informe sobre Frailes, 1817, p. 44; Id., Informe de Mis. 1819, p. 115. This chief ministry was at S. Juan Capistrano, where he devoted much study to the manners and customs of the natives, especially their religious traditions. His writings on this subject, found among his papers and long in possession of Copt. Guerra y Noriega, were published by Robinson in 1846 under the title of Chinigchinich. He is described by Eulalia Gerez, Recuerdos, MS, 26, and others as of

less than medium stature, fair complexion, considerably bent in hie old age, an inveterate snuff-taker, kind-hearted and well liked generally, but subjects to occasional spells of apparent lunary when he seemed to be angry with himself and every one about him. The pro portrait published with his book is said to book like him. His sudden removal from S. Juan in 1826 and the disparaging hints in reports of superiors as noted above give some weight to the charges of vallejo and others than the padre was quilty of immoral relations with his neofitae He tried unsuccessfully to get his possport and quit the country



BOSCANA'S CHARACTER

-13-

"Fr. Besequa's first mission field was at Purfaina Concepción. Bancroft has him first at Mission Soledad; but we find no trace of him there in the Registers, except that the <u>lista de los Padres</u> places him there as supernumerary in 1806. In the Baptismal Register of Mission Purfaina, his first entry is dated December 10, 1806.

*For some reason or another, Bancroft attempted to besmirch the character of this friar. He tried hard to make it appear that Fr. Boscana was removed from San Juan Capistrano for some unworthy dealings. In the volume on Mission San Juan Capistrano, the writer has disposed of Bancroft's insinuations, showing that the historian's surmises are entirely ungrounded. In his biographical sketches of the Fathers, Bancroft reverts to the author of Chinigchinig Caic 7 and declares that some doubt was felt about the qualifications as a spir-fr.

itual guide, and he (Boscana) was spoken of as one whom for reasons known to the guardian it would not be well to leave alone at a mission.

*This statement of Bancroft is absolutely false, as false as what he tries to fasten on Fr. Boscana on the authority of 'Vallejo and others,' whose exact words he avoids quoting. In the beginning of this sketch we have reproduced what Pr. Prefecto Sarría said about Fr. Boscana. There is not a syllable

l vicente Francisco Sarría. Informe del Comisario Prefecto sobre los Frailes de California, 1817. Ms. \$555555555 Ris merit is that of an ordinary religious and his zeal is of the same character.

in it that bears out Baneroft. The latter then refers to <u>Informe de Misiones</u>, drawn up by Fr. Sarría in 1817 1819 . Here is what Fr. Sarría relates for the benefit of his successor, Fr. Mariano Payeras: *En orden a lo espiritual me parecio en mis visitas que estaba para poco el Padre Barona, así aum en el caso de faltar Ministro en San Gabriel numea pense en dejarle solo por mucho tiempo; al F. Boscana ya le conece Y. R.*

"In utilizing this document, Bancroft makes words apply to Pr. Boscama which refer to Pr. Barona exclusively. Fr. Barona was of a physically

'weak constitution, which', as Fr. Sarría wrote, 'does not permit him to make greater exertions. ' . . . Hence Fr. Sarría thought that Fr. Barona was not capable of managing a Mission alone for a long period, which is not discreditable in the sense that Bancroft tries to make his readers believe. That historian himself says elsewhere that the same Fr. Barona was a faithful worker. At all events, the words quoted from Fragarria's Biographical Sketches do not refer to Fr. Boscana. Fr. Payéras knew him well, as Fr. Sarría wrote---al P. Boscana ya le conoce Yuestra Reverencia --- for which reason he (Fr. Payéras) could write of him two years later what we quoted in the beginning of this sketch. Bancroft was over-hasty to fasten semething discreditable on the author or Chinigchinig; hence the falsification of the text on his part. As regards the authority of Vallejo and his kind, it is well to remind the readers of what Bancroft himself wrote about the ebullitions of Vallejo, Alvarado, Bandini, and Osio: 'None of them, nor all combined, he says, 'would be a safe guide in the absence of the original records. 1 Yet, in a case against a priest, Bancroft does not shrink from taking the bare insimuations of a Vallejo as trustworthy historical material!

Page 97 of 1950

SJOS. says that José Noriega is called in an old letter that O'S has here: Tess Fr. O'S. Tells me that once there was talk of canonizing For. magin. But Fr. Engelhandt investigated & interviewed et timers, and he told For. O'f. that the matter was dropped. Out the old folkfore of montaries" (because he is from Santander in northern spain and is also could "Horizgas in the same letter. the Sp. Cal. people is a reliable.

Let baptisme by Fr. Ekronamo Boscana, he was their about S.J.C. church records. 1814 and was removed from Marriages, Deaths their in 1826, 13th of July 1814-Jan. 31-V How did Fr. Boscana make 1826 Capital S, 7 and 'Y? Would yagui and Baptismal. look like Sague?
Does the plan. Acagchemen
occur? Old Aci that this name
was for 'afashmay, 'ajachme, or the like. Dacagchemen, o ajachmay on like. Bajapchinga on like.

Linet entry in the Libes

de Matrimonios by Father

Boscana was July 13th 1814

and the last one was

January 31st 1826.

Boscan, m. Bosque, selva.

[Rovina i Vingili, Cat. Dict.]

Boscan, na, a); Silvestre.

Llue, m. Retorio, renuevo.

11 Fino, ingenio. "n. p. m.

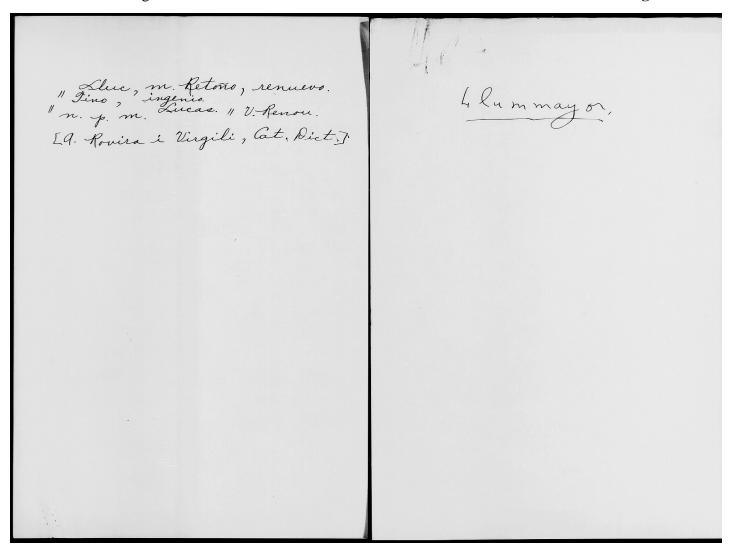
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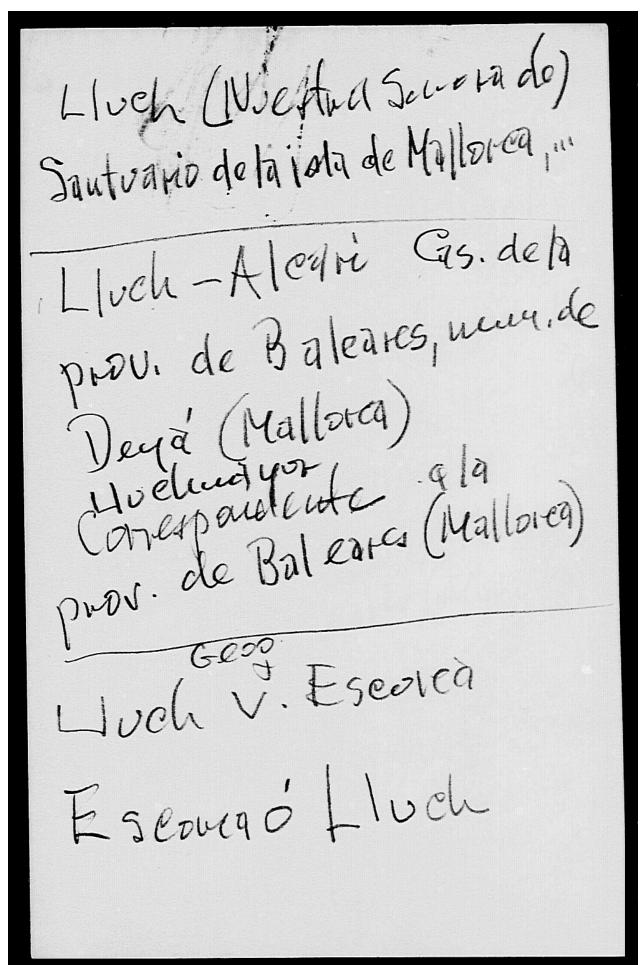
i Virgili, Cat. Dieta."

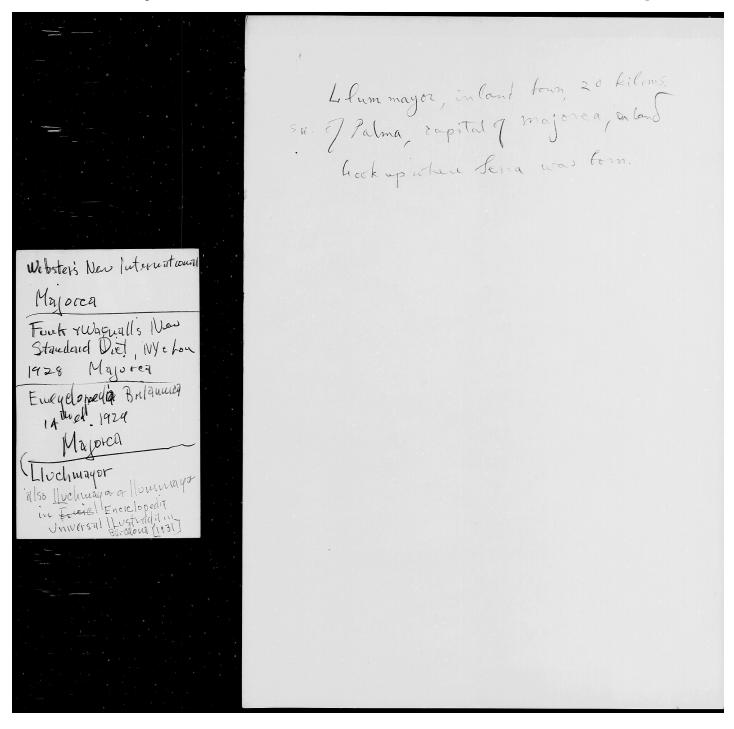
Lept. 19, 1932].

Major, m. Mayor. (a. Rovira i Virgili, Cat. Diet) His diet. does not give Cat. Slum, f. Lug. II Lum d'oli: Candil [A. Rovira i Virgili, Cat. Dict.]. * mayor.

retoro, m. sprout shoot sacken, tiller, sucker, natoon retorian, & sprout on shoot. to reappear. [appleton, diet].



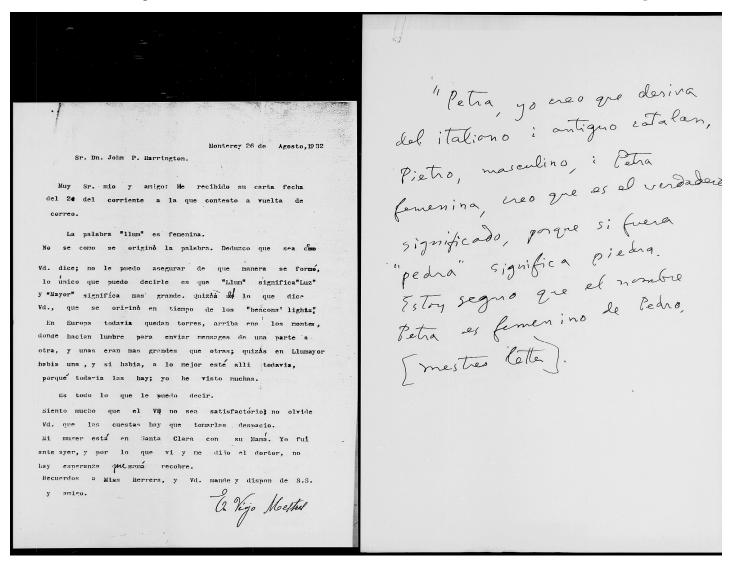




Llumayor, a town of the island Majorca, 17 m. E.S.E. Palmae. Bop. 7,112. It is well built, and has manufs. of woollens I linens. [Harper's Universal Isagetteer, p. 1005.] (= manufactures)	Both Harpers & Engelh. Spell Lilumayon with single m.

(Sp. Lullio), Ramon Leull a Catalan lit mang and scientist, a forement man of his time. He walked on what was to be the "Miguel José Sena, son of antonio Sena and Mangarita Ferrer, was som at Betra, on the Island of Mallora, November 24th, 1713. He received the Franciscan site of beliebnings. That was habit at talma on September 4 - 1730 in the 13 th century. and with I the name Junious." [Eng, The Francs in Calif. 1897, p. 103 fm.]. Map. shows Petra is mayor is ese of Palma. Tetra is ne. of Clummayor. 23 P. E. Petra, atom of he island Majorca, 23 m. I. Palmas. Pop. 2, 640.
[Harpers universal glagater, p. 1373.

mestres pletter: Llum means "lug"; but n. what "ayor" means. "Llum" significa luz y "mayor" bigger y es muy comunmente encontrada en los antiguos escritos de la literatura catalana. La palabra "mayor" en catalan se escribe "major" y como ya he dicho, antiguamente usaban las dos. "Montemayor" means bigger mountain y "llum-mayor" means bigger light en antiguo o mal catalan. En moderno y correcto catalan decimos "llumajor." llum major. Mestres letter.



Banc. III, 641-643. Fr. Geranimo Boscana, the first to die, was born on May 25d, 1776, at Llumayor, Island of Mallorca, and tank the habit at Salma on august 4th, 1792. After acting as professor for nearly four years, he started for America on June 5th 1803, and arrived at Low Fernando college in October. He reached Monterey on June 6th, 1806, and was arsigned to Soleda'd. In the same year he was transferred to Purisima where he staid until 1811. At San huis Rey Fr. Boscana was in 1812-1813, at San Juan Capistrano in 1814-1826; and at San Jabrill in 1826-1831. at San Juan devoted much time study

to the maners and customs of the natives, especially Their religious traditions. His writings on this subject were published by Robinson in 1846 under the title of Chinigchinich. Hes death occured on July 5th 1831, and his body was buried next day in the sanctuary of the mission Church Etngelhardt, The Franciscano in California, Harbor Springe, Michigan, 1897. fn., pp. 273-2745. Upp. p. 275 is a copy of the portrait of Boscana published un Lobinson!

Mise additional notes on Bose's life.	to. genónimo Boscama May 19, 1814, to Jan. 27, 1826. Idates he Microter et S.J. Cap. Eng., 8. J. C.M., p. 230].

Biscensis life or refrence to

and white the present time of Horizontal The

and this is at end of the ms., provided the

and was written that it and indicate

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Mic. N. name of Sadre G. Boscana.	The to p. 340, where it says: " up to the present time of November, 1825."

Robinson's Life. He was born in Boston 1806. The came to California in the Grookline, Capitan James O. Locke, a Bryant, Sturgis, and Company ship in 1829, as clerk. about 1833 he was baptized José Maria alfredo. Ne was not married until 1836, so that it was not the call of beauty that induced him into mother Church. Beauty's name was in law and Church, ana Maria de la Gracia de Sios Leonora De la Guerra y Carrillo, and after her marriage she added thereto "de Robinson" In 1837 Non alfreds and his wife sailed in the Colifornia to Bacton She was then only fifteen years of age, and he desired her to

acquire a thorough knowledge of English. He returned in the alert in 1840, then he resumed his duties as the agent of Bryant, Sturgie, and Company, of Boston. He went East again in 1842, via Mazatlán, taking with him dispatches to the government from Commodore Phomas ap Catesby Jones. also at the time he took with him gold from the San trancisquito placers, which proved at the Philadelphia mint to be .906 fine. Don Alfredo, in New York at the time of the construction of three steamers for the newly organized Pacific Mail Steamship Company, was appointed its

special agent at San Francisco We sailed from new York late in the year 1848 for Chagres, to meet the California, the first of the company's steamers to sail, at Janama, on her way up the Pacific Coast. She had left new York on October 6 th the day following receipt of the first news of the discovery of gold in January, 1848; and found at Panama auranxious throng of gold-seekers. She wrived in San Francisco on February 28, 1849. Don alfredo severed his connection with the Vacific Mail and joined abel Stearns in business ventures at Los angeles. He died in San Trancisco

maria died in Lente Barbara

Maria died in Lente Barbara

in 1855. There were eight

children,—James (died at 17), alfred,

Miguel, Jame 2d, Elena, Maria,

Astonia, Paulina. Don alfredo was

reserved and dignified, and

straightforward in his dealings.

Kande abuse of him was brought

about, rumor has it, because of

a threat to "end the young man home

to his father." Efrbineen, tife in

Colfornia before the Congulet, San

Colfornia before the Congulet, San

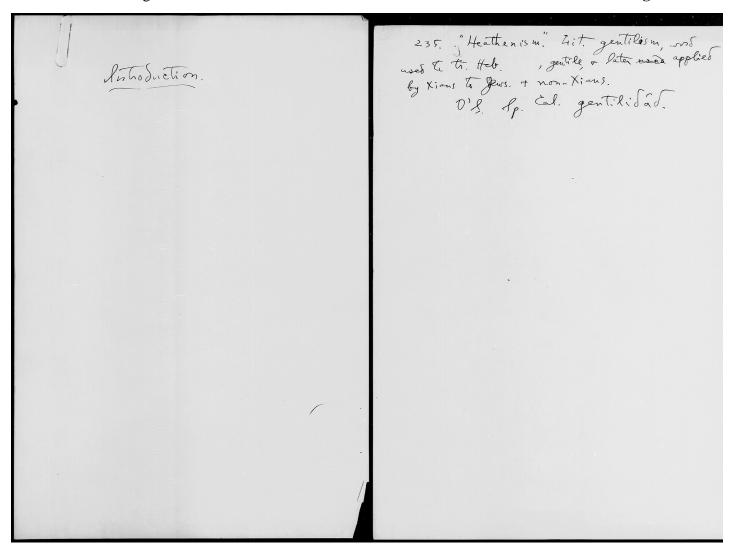
Colfornia per the Congulet, San

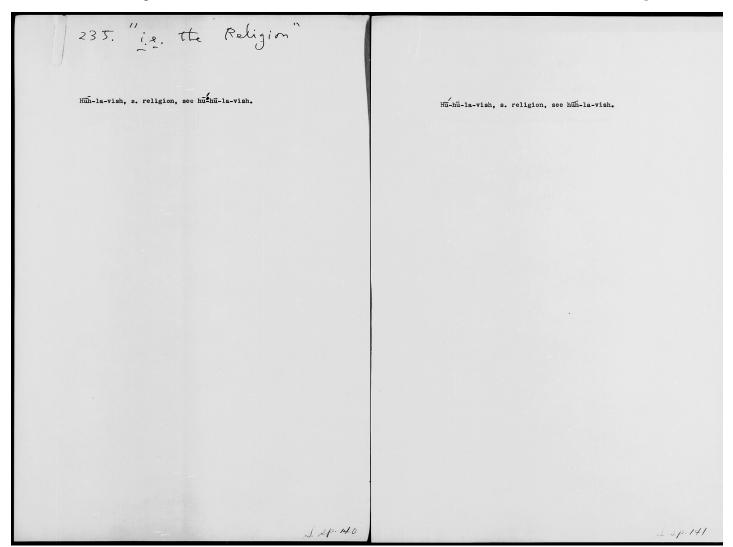
"A curios account in
manuscript was found about
1831, among the papers of Father
Seroninimo Boscano, giving a
history of the Indians of the
mission of Son Juan Capistrano, in
Los Angeles county, among whom
he had labored for twenty-fine years
prior to his death in 1831. a
translation of this account was
published in New York in 1846, in
Alfred Robinson's Life in California."
Taylor, Indianology, third article
9.34, we can not find the dation

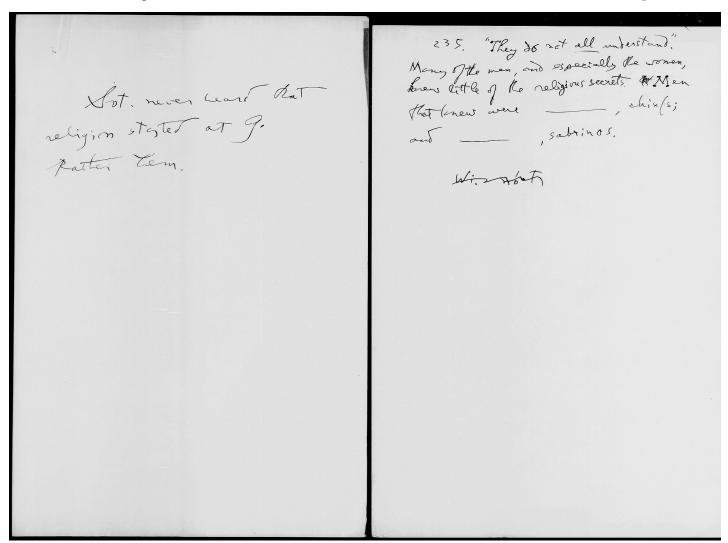
omong his effects, with other writings, which came into the possession of the lyndic of the Missions, who kindly presented it to me. Write to. Engelhandt asking who the lyndic was.

The Syndie of the missions Mrs. Thomas Russell = Posé de la quena. [Engelh. interview 8: g.m. evening of May 1 Mission, p. 62]. The manuscript 28,1932 at 1734 19 1974 ave. 8. shot have give to the Fathers of Francisco, Calif. mission Santa Barbara, Sho, Found Russell's place, about amile s. of golden gate Parker according to the regulations were about a smile east of the beach. the true heirs, 3 story house facing west looking over down land betw. it ste ocean: A: el belind it. Mrs. Russell appeared at upstring window. Said Kin. Russell Died Sept. 28, 1931. He regainted a book on some noted Englishman after he frisked the Robinson regaint, or was flaming another regint chen he died, is a grand daughter of Robinson Civing at P. Barbors, + Mr. Rugell went down town in S. Francisco + had a long talk with her, meeting her from the Pinner Society, on 4th St. Cety. Market on Mission; or from the Calif. Historical Pociety.

Mr. Bynum heard that Robinson wrote give the evident Spanish title. See translations, oppendix. the hife in California to serve as a vehicle for publishing the Boscana. Bynum can look up the authority for this. Rolinson was published in the 90's and again by Russell. mobile sod from regards Engred Cal. Sp. and his. trs., or Mastros Cat. + Lit. Sp.







Origin, Fr. Boscana obtained his instruction from two capitanes and Fr. Bos cana was mable to obtain any account of where the a pul, well instructed and in Modern originated for the the mysteries. The youngest of them was over 70 years old By Capistrano duo dudians originated, He Gould gifts and indearments he the trotant for a slicited from they their secrets obtained no migration legend at S. Juan Capistrano with their explanations, and by witnessing the ceremonies he learned by degrees their mysteries and by devoting part of the nights to profound meditation he was able, after at long line to acquire an understanding of their religion. [Bos, 236].

Secret character of the info. obtained they do not all understand the signification of their usages or zustoms, This knowledge being confined to the cliefs of their tites and the old men who Officiate as priests. When they reveal anything to their children it is only to such as they intend to rear as their successors, and these are enjoined to keep fast the secrets and not to communicate them to anyone under pain of severe chashisement. a veil is East over all their religious observances, and the mystery with which they are performed seems to perpetuate respect for them and preserve an ascendancy over the people. This is the read

that he sacronies of dance ceremonies of their fiestas cannot be understood. [Bos, 235]

236. "for two of them one Expitances a Pul (

Ref. To captains' wires, 269].

[Ref. to funde capt, 266]

[Ref. to 239 "Not").

[Ref. to thepter Y,

Obevience + subjection to their Separate language. all their knowledge is from hatition which they preserve in this dance songs, and these are into duced by the chief, at their festivities, in a language distinct from that in zommon use. There unite with them in the Days curry but without understanding the meaning of that they do or Eastein 264 / (1)
[Ref. to satisp. governor, articulate. [\$ Bos. p. 236]. 338].

236, In a language distinct from that an common use", feveral information etc., the languages was some largely a conjunge?? which to hatition that their gite There is now at Son Chingicknich was som at the Bona, who takes a pride in gabrielino-speaking a noncheria speaking sometimes the "Court P. and with language" to the "young ones," Remember what Man. Chaparosa & Bernanda to stultify their inteligence Segundo foll me. [Reid, letter# 2] Joez. té. te lax Snoká, na de, he is talking manémnaja pumitélaga pumité tilax

pumité laga pumité tilax

pumité laga pumité tilax

pumité laga pumité (Wi.T., p. 23)

pitoio troive the bine.

menémoie poté. la his word is medio-escondido Me-nem-nish, adj. not understood, not seen, not known, etc. Me-nem-nish po-tay-la, his language is not understood, this might be said of one who spoke indistinctly or used difficult words. menémnie po-yó. to, his Me-nem-nish po-yo-ta, his robbing is unseen, this might be said of one who robbed without being found out, stealing is unseen the has not been found out. [Exc. S.]. Mic. menémnist po-té·la, está modio escondida su palatia. Said e.g. when esta muy baja la vog de uno, y la tienes que preguntar dos og tres reces para entender. Mic. menémnic po-yo. to his tealing secret. [used for Boscana write-up].

Sman le'ra

Jorg: [miném nic] proté la,

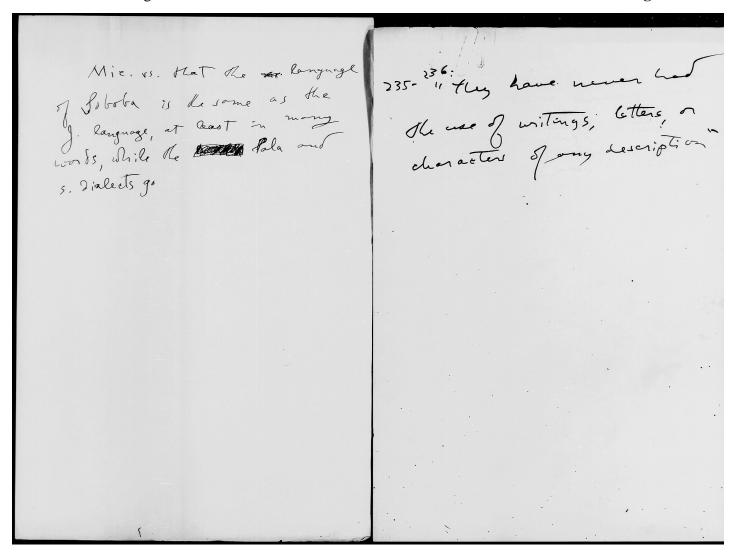
his language meet is hand the to understout

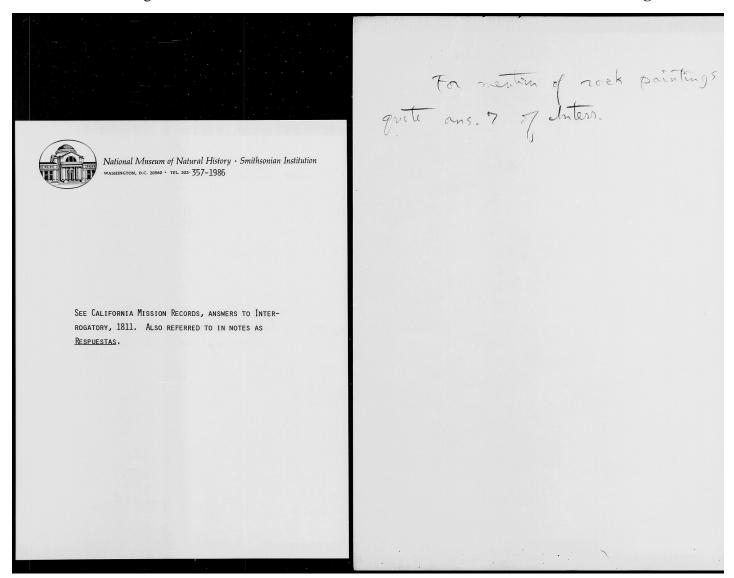
this language meet is hand the to understout

the below (a uses higher words of a because

the below soft, rig. as a sich man soes.

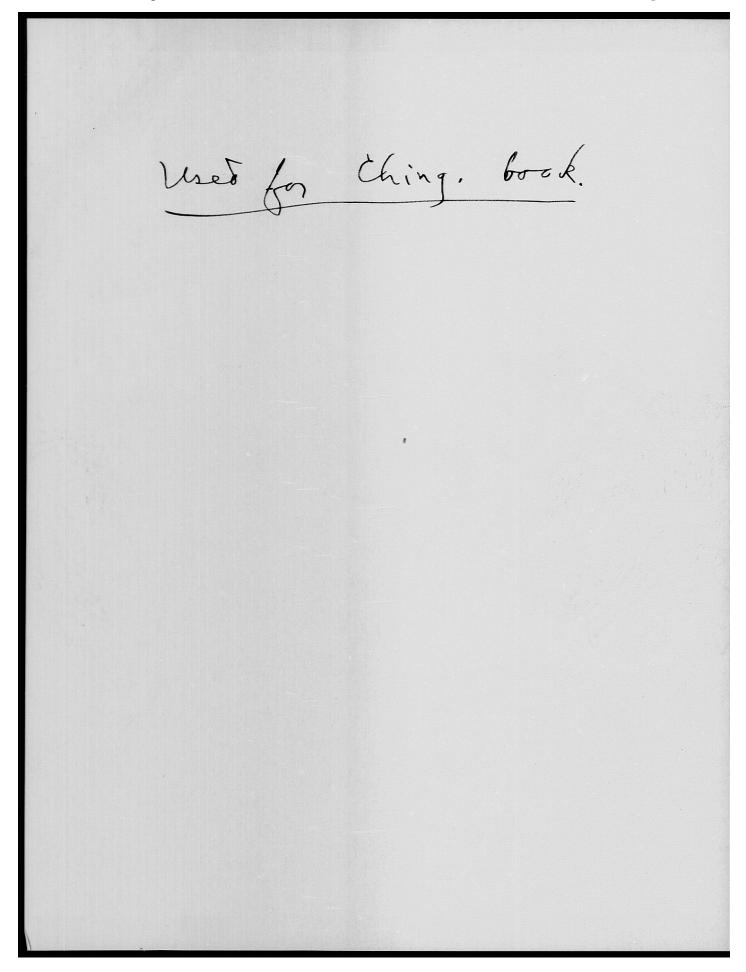
Le below soft, rig. as a sich man soes.

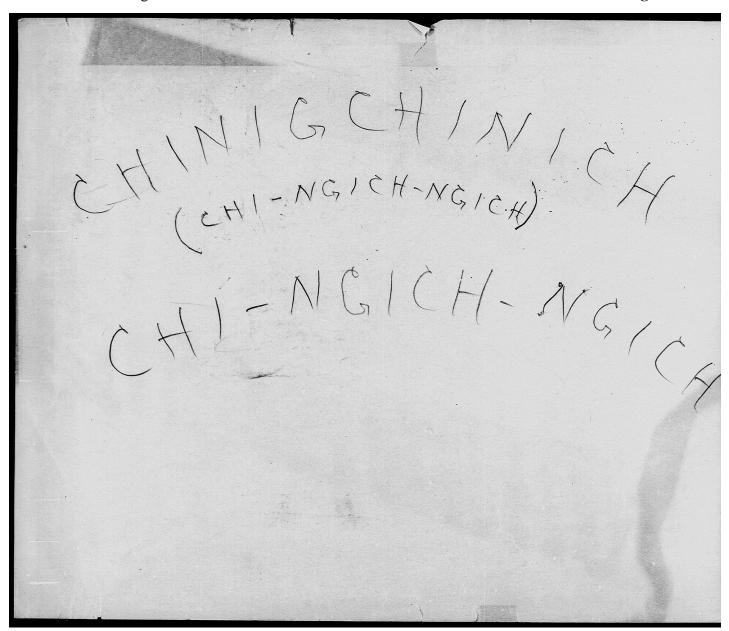


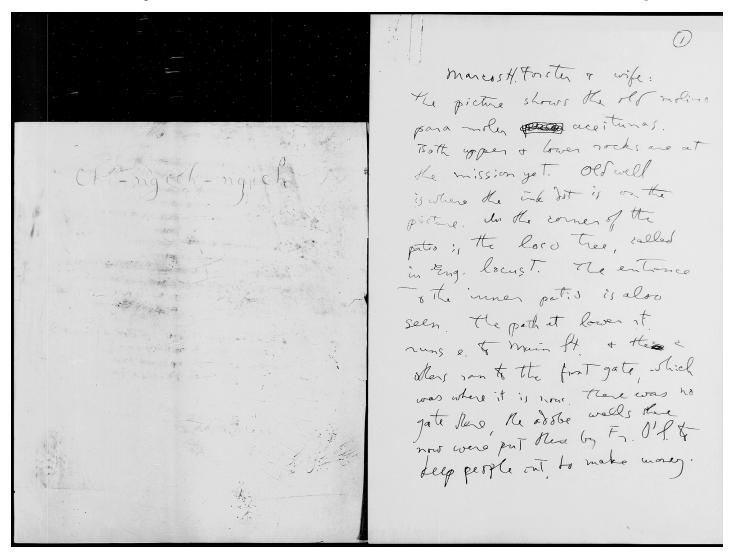


Juez us. that tertilac means smtting like the bible. En su gentilidad no se les E.g., Key ws. say tetilac averiguan ni usaban canacteres Kácha yaxá, 16 Gille says, ni cipas para escrituras, pues lit. la palabra dice. té.tilac sy ciencia es por tradicion..." is used only of obstine or ceremonial [p. 148] (Respuesta de San fran saying. té Tilaz Kála jáxxvnati. (apistrano). hay una palabra Lecha que dice ... But té. T; lac can be used of any book Even a wo be about airplains wo be Tetilac. tétilac means merely palabras. tagapage x

presto diciendo.) al vre, a stor	libro esta
vez rata is alle in the	
questo diciendo.	y a myth
Joez: a. a.	Man brings + Tilaxvnal
	May with the state of the state
1,40	Use: frá wic té. Tilaxvnat
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, ,	téctilae samús witci
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in the state of th	-my - 1, -1,







3 8 general Foster: Dr. Bell: The 1887 phato of Sic. ons. gradalupe a. Forster ons. gradalupe a. Forster f is caring la steat Daughter mission is from Miss. J. E. Pleasants, Orange California.
Her husband Juge Pleasants a 49er,
is still living. The printed picture.
is made by Miss Goodwin Lincana Forster (now mig. of tom mc Fadden); of tout the Placencia. Same article has sto symbol from Le. church. Only one Xian symbol marcos a. Forster among all These symbols. See mrs. Pleasants, the hist. orange County.

ms. Pleasants

was knowed from

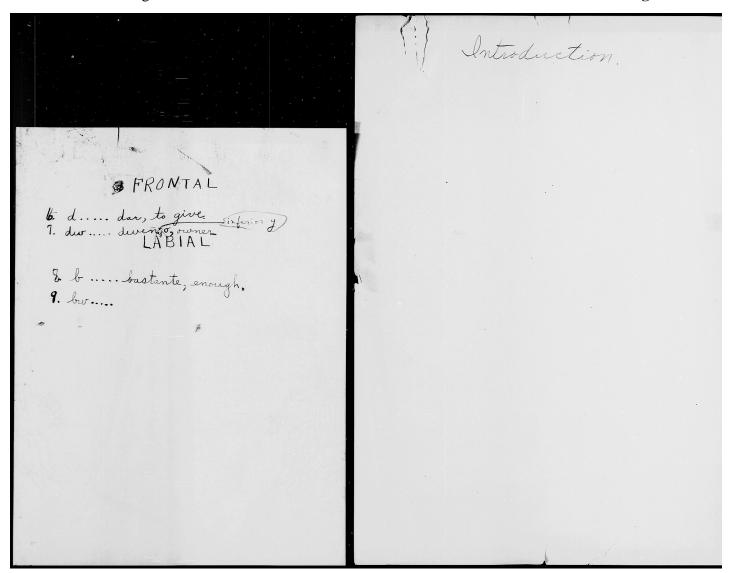
The photograph emposession

of Dry Ball of fan Jaan capishano

mission sho be rated 1887

mission 5 (1857)

instead of "1857" Fredolin Haass, german - form attist, while exhibiting his watercolors of Sje. Missim, Dec. 1932, says that the cools of the mission just spankle with purples and gray and green:



Just as the holy of hoties, Mission Indian temples was surrounded by accincular and one continue to hayen elated former & alexander and or and by an enclosure within a larger enclosure, which enclosures the Indian public could not penchate, so the durinding core of the click Canguage, custom and cereminy of these ludians is hidden & by a double townicade of acquired Quertion and Spanish culture, to make its access difficult. But we have penetrated, our studyings and recordings have secured the rarest of information, and the recent fieldwork has simply been one success after another

giovanni) Capistiano) (c. 1386-1456. An Italian fian, commender against the Turks. He was born at Capistyano, in the Abruggi. In his early manhood he persued The practice of the Eivil and Eamon law in Haples In his early manhood he pursued the of the civil and canon law in Naples. In 181416 Copistiano entered the Franciscan Order, and soon attained prominence through the fiery zeal he displayed against non-believers and hereties the was sent, in 1450, as papal deligate & Germany To preach against the Hussites, and & unge a crusade against the tunks, who threatened western Europe,

Energe. Prit capistano,
Saint John of Just of other at Allow
Saint John of (1386-1456). Havinia
On the death of his wife (1416) soiner the
Franchiscans under the direction of
Bornardino & of Siemna, he beforded the
ideal of strict offerwance.

after the taking of constantinople, he
gathered Googs for a emisade against the
tarks (1455), which at least helped
Turks (1455), which at least helped
To raise the siege of Belgrade, then
blockabed by Mohammed I. He died
blockabed by Mohammed I. He died
on. Oct. 23,1456, and was causonized
on. Oct. 23,1456, and was causonized
in 1690.

Le Jacob Johannes von
Capistianio Brislane, 1903-05. 2 vols

Capestrano, in central Jaly, 60 m.

e ne. of Rome, n. of Pescara river,

in adriatic drainage, in the — of

A bruggi e Molise. Discesse

Julmona. Pop. 2,716.

Lu the Compartimento of

Abruggi e Molise.

He suppressed the sect of

Fraticelli in Italy.

The was expeled from Bohemia (y)

George Podiethad

He racked and burned 40 Jaws

He racked and burned 40 Jaws

The instigation of capistranus,

at the instigation of capistranus,

Other Covinus Hunnyades

furnisher a free of 60,000 destroyed

the Tortish fleet on the Samube

the Tortish fleet on the Samube

the tortish fleet on the Samube

ting of the army, for seed his way to be faciled a

trapilised a general Turk ottack on Rug.

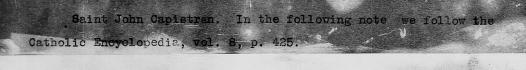
trapilised a general Turk ottack on Rug.

6,1456. He wind the same gran at a France.

6,1456. He was the same gran at a France.

But Ep. leat. capistrum, a halter, from capers, to hold

While in germany, he instigaler a persecution against the fews in Pilesia. Having Jailed in his efforts to unite the German princes in a crusade against the Tonks, he is said to have collected an army of 60,000 men Shich be led into Hungary to the whist of Relgrade, then besieged by The Twees (1456)



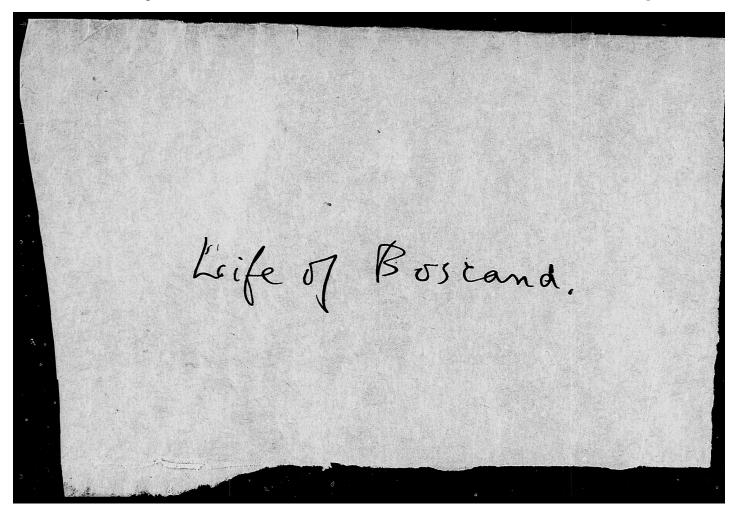
PARTICION CAPERTRANO

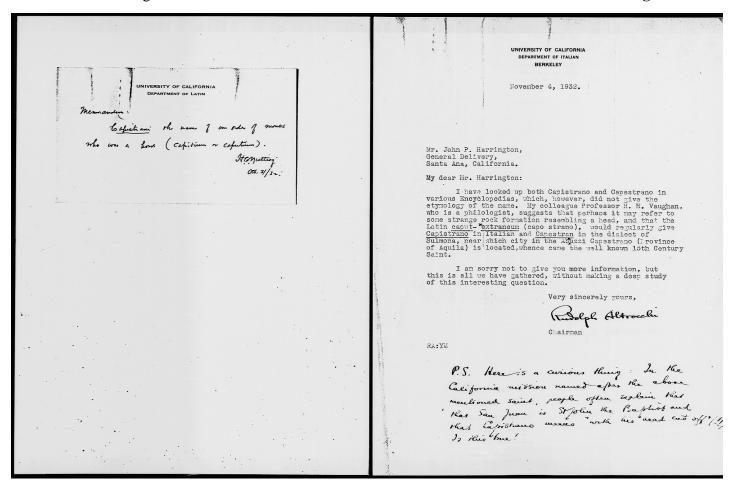
Saint John Capistran. Born at Capistrano, in the Diocese of Sulmona, Italy, 1385; d. 23 Oct., 1456. Studied law at Perugia. In 1412 appointed governor of Perugia. Set himself against civic corruption and bribery. Decided to give up world and become Franciscan monk, owing to a dream he had in which he saw Saint FRancis and was warned by the saint to enter the Franciscan Order. He joined the order, Oct. 4, 1416. Traveled all over ITaly, preaching with great success. Also won great fame as healer. Beatified in 1694, and canonized in 1724. He wrote many books, chiefly against the heresies of the day.

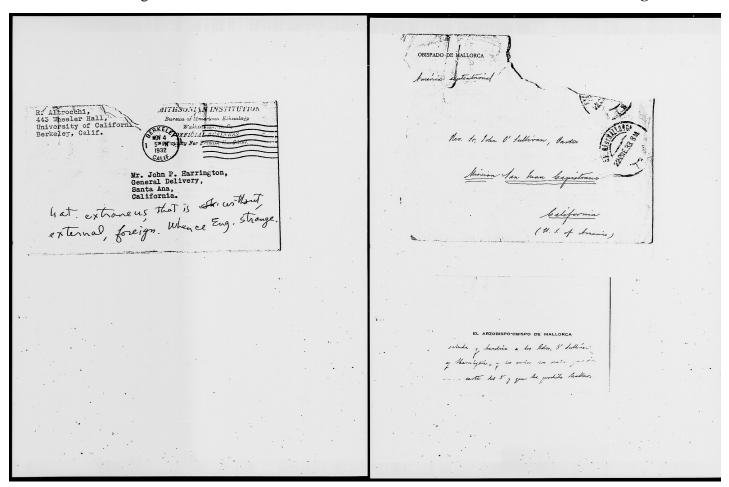
The Sathelic Santalopedia va fair De 125

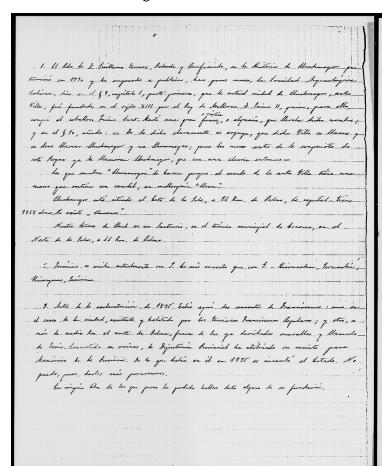
I have been unable to find any etymology of the placename Capistrano.

San Juan Capistrano Mission, in Orange County, California,
was formarly founded Nov. 1, 1776, Fr. Junipero Serra, MIXIMINEX
Presidente of the Missions, officiating.









1. El Rdo. Fr. D. Guillermo Terrasa,

Paborde y Beneficiado, en la Historia de Lluchmayor que

termino en 1770 y ha empesado a publicar, hace pocos meses,

la Foriedada

Arqueológica Luliana, dice en el (9, capitulo

I, parte primera, que la actual cuidad de Lluchmayor, antes

Villa, fué fundada en el siglo XIII por el Rey de Mallorca

D. Jaime II, quien, para ello, campó al caballero Jaime

Fart-Marti una gran finac rustica, o alquesa, que llevaba

dicho nombre; y en el 10, ambée: De lo dicho claramente

se arguye, que dicha Villa se llama y se deve llamar

Lluchmayor y no Llummayor; pues los moros antes de la

conquista de este Reyno ya la llamavan Lluchmayor, que era

una alcaria entonces.

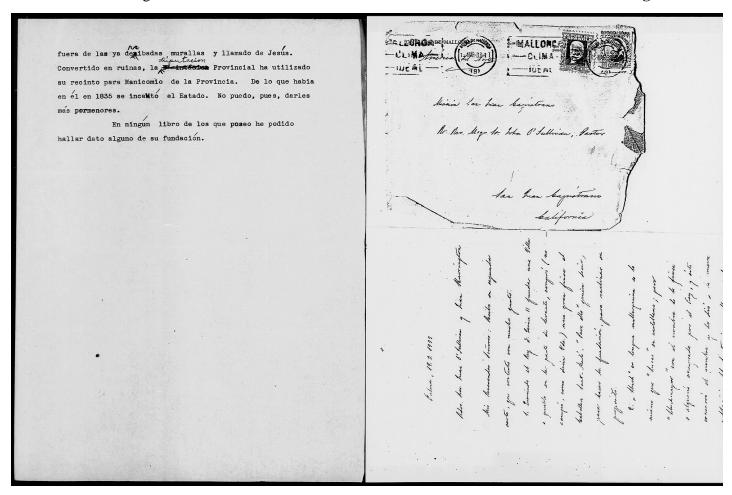
Los que escriben "Llummayor" lo hacen porque el A esendo de la antes Villa tiene una mano que sostiene un candil, en mallorquin "llum."

Lluchmayor está situada al Este de la Isla,
a 24 de Palma, la capital. Tiene 9868 almas. No existe
Llumenor."

Nuestra Señora de Lluch es un Santuario, en el termino municipal de Escorca, en el Norte de la Isla, a

2. Jerónimo se escribe actualmente con J. Es más correcto que con G. - Hierusalem, Jerusalen;

3. Antes de la esclaustración de 1835 habia aqui dos conventos de Franciscanos: uno en el casco de la cuidad, existente y habitado por los tercianos Franciscanos Regulares; y otro, a más de medio Am. al norte de Palma,



Palma, 19. 3. 1933 Much jurque dien que un parter Mamerto Rdos Sres. Juan O'Sullivan y Juan Harrington Mis Reverendos Señores: Recibo su segunda carta, que contesto con Such ! hours ; hall's he hougen outte in les mucho gusto mentaries de brevere. 1. Queriendo el Rey D. Jaime II fundar una Villa o pueblo en la parte de Sevante, compró no campó, como dicen 2. Se touidad Arquestojie or publicants Uds.) una gren finca al Caballero Sant-Marti. "Para ello" el libro del Dr. Entendes que entreges de 16 quiere decir, para hacer la fundación, para realizar su pagines como apendia de la Revista o Arletin minoual. No he salido le justade, 2. ,, Lluc" en lengua mallorquina es lo mismo que "Lucas" of por tanto, no puedo decides el titulo en castellano; pero "Lluchmayor" era el nombre de la finca o alqueria comprada por el Rey, y éste conservó el nombre y lo dió esacti; per en le parte agressor de les a la nueva población. El Santuario se llama de Lluch porque pagines his "terrane", er le le seguirde, dicen que un pastor llamado Lluch [Lucas] halló la Imajen oculta en " Mistori de Shechmeyor" en le de la las montañas de Escorca. Lencha. 3. La Sociedad Arqueolojica va publicando el libro del Dr. Temassa por entrejas de 16 pajinas como apendice de la 4. No tije "incanto", sino incanto" brando Revista o Buletin menmal. No ha salido la portada, y ,por tanto, en 1895 el lestado engraisio los Convertos, no puedo decirles el título exacto; pero en la parte superior de las pajinas dice "Terrassa," es la de la se incarto, esto es, se apadero de sus brines. de Lluchmayor" en la de la derecha. Suga, afrono en 6.1. 4. No dije "incantó," sino incauto." Guando en 1835 el Estado suprimió los Conventos, se incautó, esto es, se apoderó de sus bienes. Suyo, afmo en C. S. M Arcobispo Obispo

BOSCANA, GERONIMO 1774-1831

This priest who wrote Chinigohinich died at San Gabriel, July 1831, age 57 and was buried July 6 in the Fresbytery of the Mission San Gabriel next to the side of El Senor San Jose and near the body of Rev. Father Friar Joaquin Pascual Vaes.

Boscana was from Mallorca in the Balearic Isles and formerly a minister at Soledad, Purissima, San Juan Calistrano and San Gabriel, the spiritual ministers for him were Rev. Father Jesus M. Martin of the College of Our Lady of Guadalupe de Zacatecas and Rev. Father Franco. G. de Ybarra and Father Jose Sanshes. When Boscana died he left mss. on the Indians This important work fell into the hands of Don Jose Moriega, comandante of Santa Barbara, 1810-1825 and afterwards deputy to Congress of Mexico from California about 1829. Moriega was the father-in-law of Alfred Robinsonpassas and it was from him the latter received the manuscript minimal which was published as part of Robinson's "Life in California." After this was published, Robinson gifted the manuscript minimal to the second of th

[The above is a VERBATIM copy of a 6" wide x 4" tall card which Arthur Woodward lent me axilix Aug. 22, 1936. He says his material of this sort is not a verbatim copy from the old newspapers, etc., buy a boaled down paraphrase of the main facts only.]

pormenor, detail minute

un tribunal, notia autoridas competente, de dinero o bienes de otra clase que estan en litigio o han de responder a una obligación,

Manicomio. (gk. navia, locura; xonééa, cuidan. Hospital y asito para maniacos y locos. Sucas.

Diputation = deputation, committee.	Derribon, to demotish, To fell.

Casco, skull, cranium;	témino = district.
de pobloción, recinto que contiene	
ous edificios. Recinto = precinct, district.	

unchBishop's letter uses "que sostoene un randil". Shows that sostoner = to held.	Algneria, a grange, farm-house.

Firea, tement, Oldy, hour, lauliano, adj. Centeneciente o stativo a Raimundo bulio, filosofo español del siglo XIII. / Lacod. Diet., AIY, p. 638

acod & Sict.

3 on eillo

Moon: 3 ancillo, 1.

Mooken

Spacod Sict. aute,

earning. 2. tenhil of a

sine (3) hoop of a butt

or barrel. e hustureent esse)

or barrel. e hustureent esse)

in Burgos

argon, nock.

Linotes on Bossena Case]

Alistoria breve delas

Costumbres gentilicas

Costumbres gentilicas

Costumbres gentilicas

Costumbres gentilicas

de los Indios de

dereibadas = ruinad

dipatación = Eng. deputation,

conunittes, a body of people like a Goard

of directors. (for special arg.

naciento, district, location,

manicomio, ay lum Rospital foble

insane.

en centre means only o enchant.

California 1812-1822

But el encente, the aution.

permenores, particular, details.

P. 7473.

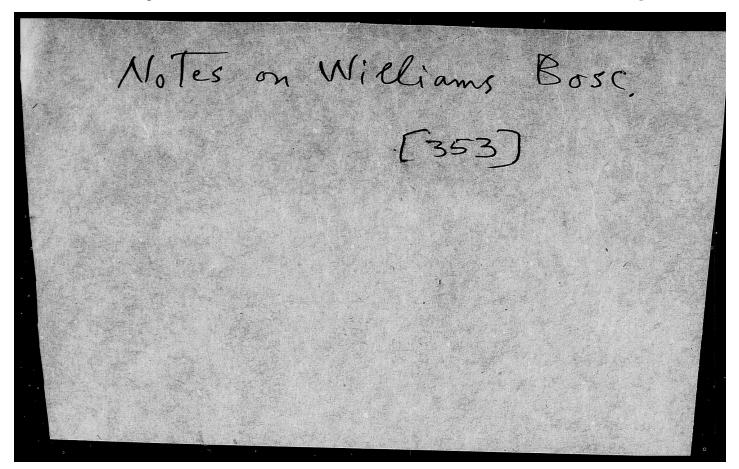
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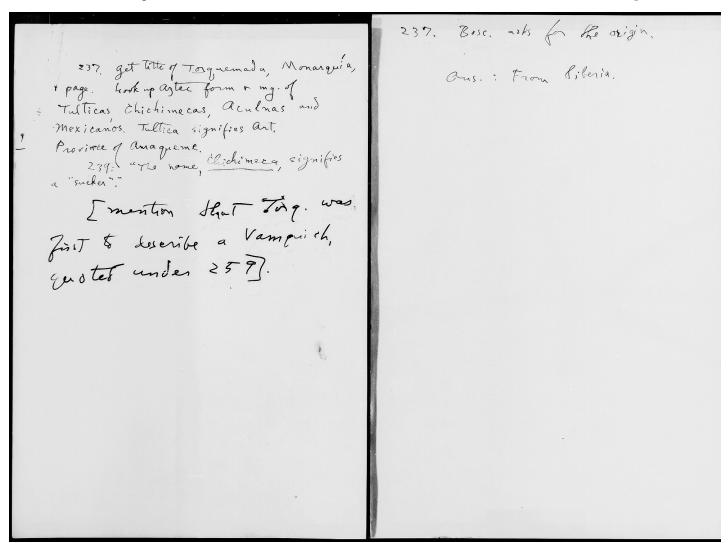
20 Yanvier 1885.

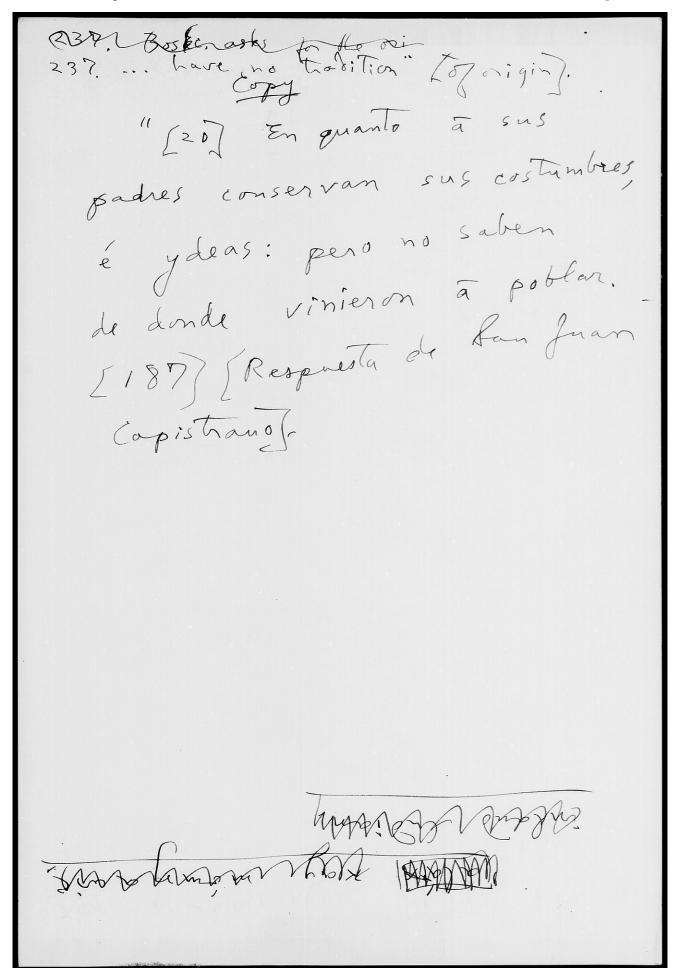


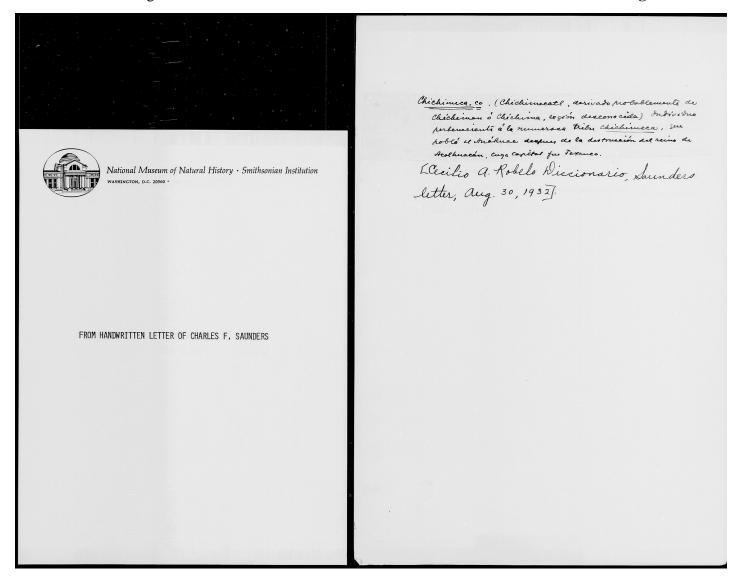
National Museum of Natural History · Smithsonian Institution washington, d.c. 20560 ·

CHAPTER 1









" Faltaca (Voltacatl, derivado da Voltan, hon Tula) Alalhua. Se compone de acolli, Kombre, 7 de Lug, que connote el Rabitante de voltan, o la perteneciente à este antique reins. El adjectivo toltas solo es usa en las Ristonias y cronicas; à los Rabitantes de vula ce les llama hoz vulaires. touriera " poresión ; 4 significa : " que tiene hombros, hombredo; " que amendo, " hombre perte." Cecilio G. Robelo, Dictionary, Sunders, letter, Aug. 30, 19327. [Cecilio a. Robelo, Diccionario, Sounders letter, aug. 30, 1932].

Anaqueme. I find no mention of desi and. [Cécilio 9. Rohelo Diccionario, Saunders letter, Aug. 30, 1932].	238. Of medicine they had no knowledge, etc. There were no hads. thus. Op. p, where It tells of their medicines Boscana is talking of the Chickineca info. 57 8thers. The George of fire medicines are mentioned p

Lingliferant of Boscoma) Shere

Lingliferant of Boscoma) Shere

The and I history: Community that it is well put

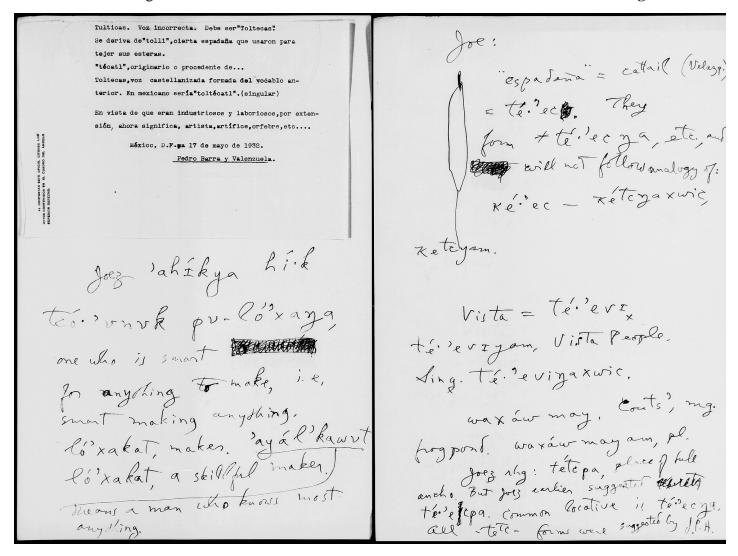
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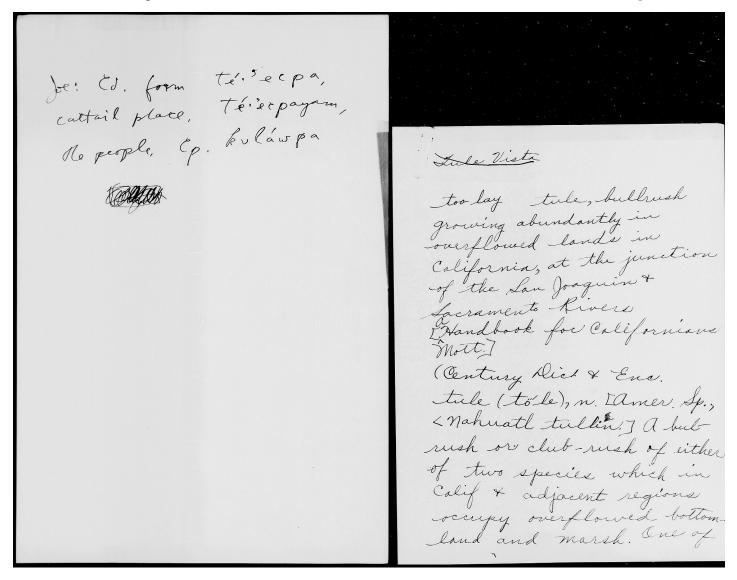
The and I history: Community that it is well put

to says to steel had not madicines, ofer

The and I had a to say the and the and

Boscana ex copies Pero nones from "Tultecas, this line cas, a culhuas, y stras yentes" in the A culhuas, y stras yentes " in the Suma de Toda la Obra, in Tomo Primero.	Tolteca





tille, 1 ta'le; 2 tu'le, n. these is the common hulrush, Scirpus lacustrio Esp. am. 7 a large variety which there, in the of the common great subspecies occidentalis, bulrush (Scirpus lacustre becomes sometimes for 10 ft high and an inch or more thick at the var. occidentalis) foun in marshes and lakes base. The other species is S. Californicus, found in the Westerne U. S. + eastward to Louisiana + giving name to The Jule also in tropical lakes, also, an allied america. Juliush (S. totara) growing farther south (Funk & Wagnallie New Standard Dick, of the Eng, Language

Reparish & Dudian

Place Marnes of Ral

Go To the Public Library

Sauchey, Mellie

and look up Tule in The

various dictionaries and

encyclopedias in The

basement To got the

origin of the aroso.

Copy exactly what it

says. We lesters

Shandand diet.

Consideran Encyc.

Bitish

dittional

Falmer Juan de Torquemada Monarchia Indiana, at Bours of 416. Key showed me 2 nd impression 3 vols. de la Suma de Toda la Obra near beginning [vol. i) "los Tyltecas, chichimecas, unlhuas. Indice de les hibres la few grages luter on Komo Ros Tultucas moranon et a Tima de la Nuva-España" Cap. XX. De como el Chichimeca Xolott, Senon de las Provincias y Reinss de amagneme, en il: Septention à parter del Norte... and so on for several chapter about To chichime cas? Cap. XXIII. De la renisa de los aculhas ... Elaps. 23 do 26

Los aculhas ... But him beginde, Cop. XXII (

But him beginde, The como partieron los Mexicanss do Ca Provincia

Tollin ou Tullin, s. Jone, souchet, glaieul; iztae tollin, jone blane, qui est épais et long. Le tollin servait à faire des nattes ou petlatl, ce qui constituait dans le pays des Toltèques surtout une industrie importante (Sah.). [Simeon, Dist., p. 647.]

Toltecatl, s. Artisan, maître, ouvrier habile, ariste. Plur. tolteca. Les Toltègule formaient un peuple qui avait des goûts pacifiques et s'adonnait particulièrement à l'agriculture et aux arts. Aussi leur nom est-il resté dans la langue pour désigner un artiste, un habile artisan... RR. tollin, tera [Simeon, Diet., p. 648].

Los Tultecas (segun Historias antiguas) fueron segundos Pobladores de estas Tierras, despues de los Gigantes referidos en el Capitulo pasado, en especial en este Rincon, y Parte, que se llama Nueva-España. Solo digo, que Jultera quiere derir, Hombre artifice, porque los de esta Macion, fueron grandes artifices, como oi dia se vee, en muchas partes de esta Nueva-España. Dorquemada, Monarquia Indiana, Libro Primero, p. 37 36-37. Edition of 1723.

atthe Not, signifying lost, or muster. I not state: (Ref. to 236, Emplain).	The village was governed by a chief whom they are called not, meaning loid or master that he possessed letter in fluence over his subjects, and the return they entertained no respect for his authority. \[\begin{aligned} \

	P. gonzález Casanova, Un
Chichimeta	
For 239	Wy A30
[6] 239	The 23 25 Unt Cong. Cans. MX 1930
	The 23 25 lent. Cong. Cans. 1X Y 1930 68. 918-925. Shows hat Chimeca 68. 918-925. Shows hat Chimeca was applied to the storic language.
	was applied to the Olom

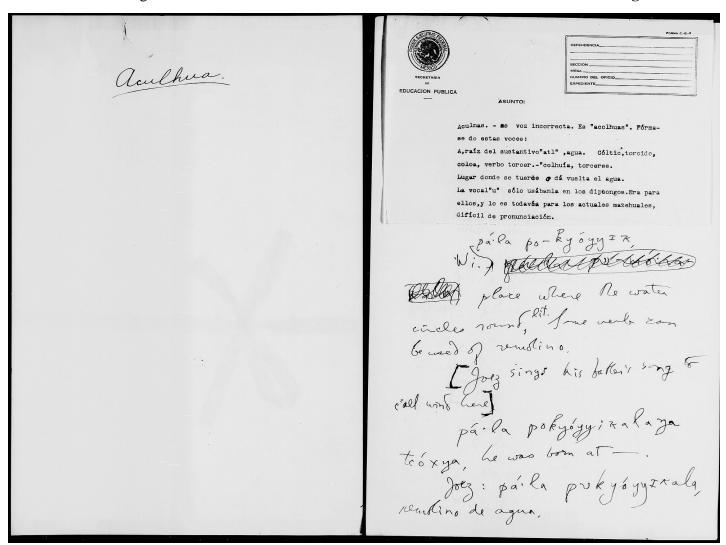
Chichimeca. - De"chichitl" ,perro. me", partícula que pluraliza los sustant. terminados en"tl". "écatl, sufijo que expresa," procedente de.. originarão de., Chichimecatl, s. (Torg., Clav.). sirve para formare el gentilicio. " qui suce ou qui tette "Chichinique mécatl, cordon, hilo, en el sentido de peregrinación orde-nada.Quizás este nombre diéronselos por su actitud siempre plur. Chichimeca, tribus nomades, No es verdad que signifique "sorber". El verbo sorber, libar, etc. es chiching. vivant des produits de la chasse et qui remplacerent les Toltèques dans l'anahuac vers la fin du be: supil 'anó. za xwic

pl. 'anó. yam. Ho

awá. yaxwic, & Pl. 'awá. yam. XII siècle. Les conquérants espagnols designaient sous le nom de Chichimèques les peuplades sauvages qui vivaient dans le nord du Mexique. R. Chichi. [Simeon, Dict., p. 85]

porque chickimecalt, tents,
quiere decir, como Chupador,
in Mamador, porque Chichiligtli,
es el acto de mamar, à la
manadura, [Porquemada, do.,
p. 37.]

Chicki, p. ochichie: ni ou
nic. tette; oc chichi piltoutli,
enfant à la mamelle, qui
tette encore. Islimeon, Rich,
p. 83.]



Jog: But 'atottukwaya, Cap. XXIII, De la benida remotino whishwind (noun. de los aculhuas, y de como fueron bien recibidos del Gran Satotta kwaya (moriónzz)
húnla (kwojóyyzz) Reiny Senor X oloth. can also apply both of Rese verbs to water whish gooding as well as to wind. Cap. XXIV, + XXV deal with the aculhicas. [Torquemada, do. g pp. 51]

Acolhuacan. État de l'
Anshuac, cap. Fetzeuro (Clav.).

A.B. atl. Colhuacan. (Limeon, Diet., p. 11.]

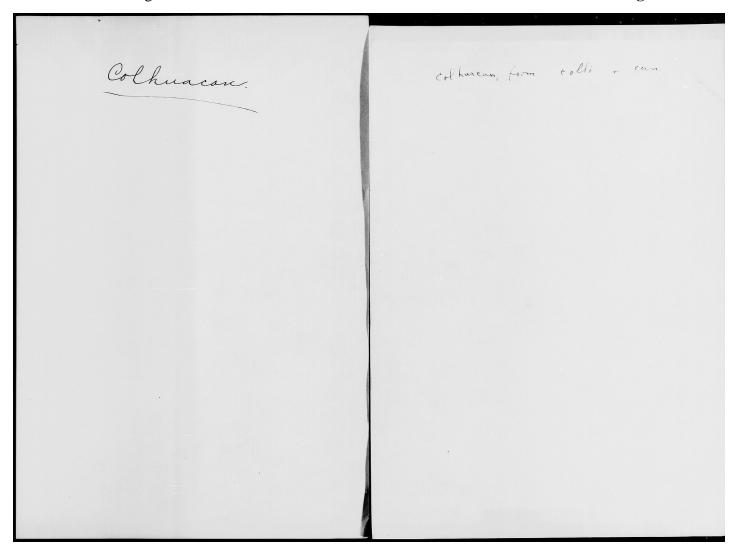
Niet., p. 11.]

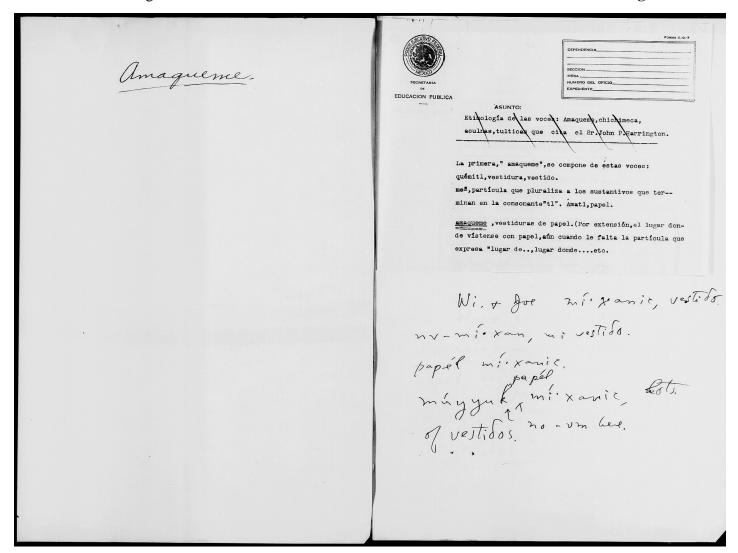
Acolhua, pp. venue dane

l' Anshuac vere la fin du

XII siècle et qui s' établirent
à 9 etzeuro (Clav.). L'éta dimeon,

Niet., p. 11.]





Joez sal' Ixwas, he wore

it (clothes).

pv-mi' xan maw Ic, he is

(aeld bressel.

sal' I won popel, Mey are

wearing popen clothes.

y' l I tak mi' xan l I lot,

he is go to clothe himself with

whi.

y' l I tal mi' xan li lac,

the place where they dothe themselves

with rubber mi' xan li wun, they

clothe themselves

where papel tal mi' xan l I lac,

where papel tal mi' xan l I lac,

where they clothe themselves with popen,

also papel mi' xan tal mi' xan l I lac.

Amaquemecan, v. (Clav.) voisine du volcan de Popocatepetl (Mecameca). RR. amatl, ...(?). [Limeon, Diet., p. 19.]

acia las partes del norte, (en contra de la Cuidad de mexico, y en grandisima distancia apartadas de ella) huvo unas Provincias (y puede ser, que al presente las aia) cuia Brincipal Cuidad, fue blamada amaqueme, y cuios Moradores, en comun, y generico Vocablo, fueron llamados Chichiomeras, Gente desnuda, de Ropas de Sana, Algodon, ni otra cosa, que & sea de Bano, in Lienço. pers vestida de Pieles de animales. ferores en il aspecto, y grande Guerreros: cuias armas, son acos y Fletchas. Lu sustento ordinario, es la Caça, L'Torquemada, Monarquia Indiana Libro Primero, p. 38, Edition

1239. They Calm offen ate uncooked animal, it at the present day plesh, very slightly cooked, is common. They also extract the Chook in a like marmen, I have seen blem such blood of rabbit previous to eating to flight aux.

Joe 3 k wa OR raw.

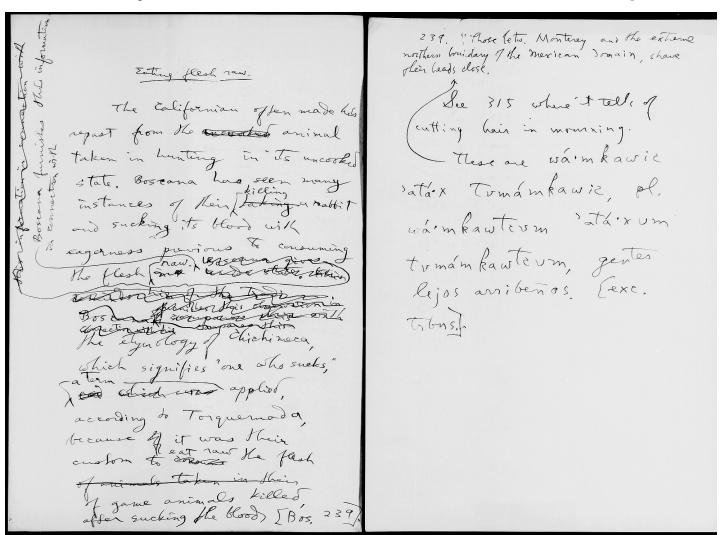
RVMam

Latter used to eat

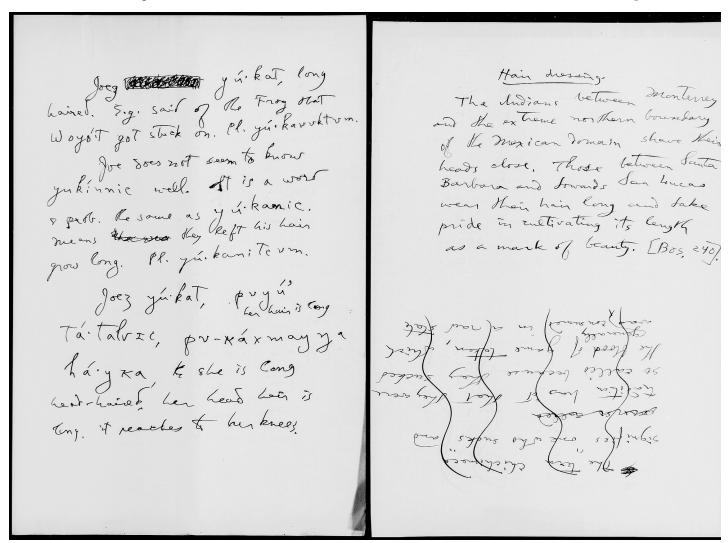
Mey was a raw.

marcos Forster, When Rey 239 "taking a rabbit, and used & kill a beef, Re Indians sucking its blood with eagerness. wo take the se now meat from They also sucked -The pecho os soon of the skin was removed, or wo , eat of row larvae from rabbits? liking that come del pecho Eus. never heart of sucking blood of a nathit. Rabbit have a guzano called because it had no blood in I Joez wa. ite graal 2 satónmay Nosinve panala lo pvwá. pv) 6. co ká. zc, Eattle's breat meat without any Q: Ruck its street of suck to guzano. Hook. I food of Broth rabbit.

Some fratherts' necks are full of New. Calso he grobworm in the beef. ask about sucking blood of a robbit and enting meat naw. Wi at on may, growt in noblits neck, with such its clool to six to put on an attail's neck its guarano O. never hear of Mis. Isnek its guzano Ph. J. tovat, Gushrafbit. #Wi: nó. n tou ni ma Station may I , Psuck : it all the time pro-ton may I noin teningen proise proise, his Hood), I such the robbits blood of teligi polocció such the nothil's blood! My sick addits blood all the time Sing tengynwat. ... can substitute tesynwit



239 This those to the south, bett. S.B. and Lowards St. Lineas, wen their hair long, and take pride in a they shave Slein alting its length as a mark of beauty. Reeds gat hair story. Los. Taggeles Stag heads close. (852 Les angles Co. Mos.", Letter No. XV. Legens. Jez Winhy: pvm-gig tee ningk taxá. xzma Mey lodge of Muhavit "He .. They be.] become sat in leave onything Lit. Their hair when they out it, it is short consequence (6) his sister bathing in his Too ni word taxa xilut teen bothing place, and more so when he sow a hair intle water, Mich, or of. Thave my hair cut close? measuring with lose of his own was not one think their bugh! [Est. 2 of Letter tarare pryny poy, euthat? feelow's hair short. No. XV). Liste No. XX is devoted taxatxatern pringin, s slavehads! Sing, texat kac po yé _ e.g. saif of ton arriso. Lit. Gall-Readel. to his ?. being anopido in then hair. also name of Tokú par's son.



Boscana observes That Torquemada's as description of the Chichimecas well fits the mission Indians: "near the northern boundary of mexico there was a province the principal city of which was called amaqueme, its inhabitants Chichimecas, were people entirely niked fearce in appearance and great warriors, their arms the bows and anows, their ordinary sustenance game and wild fruits, and their habitations were cares, or huts made of straw. as it was their manner of life habitually to roam about among the wountains in search of games What they paid little or no attention to the out of building, Coros. 238].

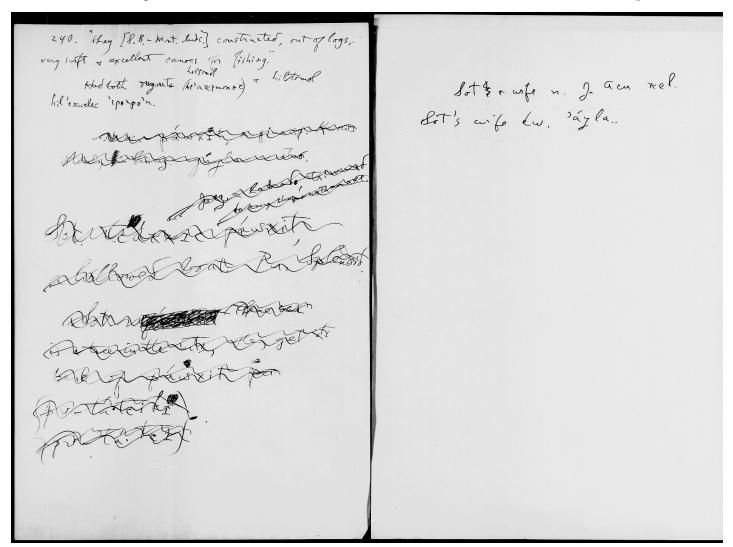
240. Those betw. J.B. o Mont. ... leing much more industrious, and appear an entirely distinct race. Following or agreeing with Corstanso. Q. Rehear!

wife of abolfo mora I think she said Mic(): filvesta mora) soil the following of the tibes that lives in Souta Barbara region wa'm karteom 'ata' xom, tomá m & xartcom, gentes lejos arribenos. She was saying this of the ancestors of Domings mora. The two captured class boys bit The hands of the father of Ramon Canillo. Where Rey caught the boys ous just one spring of water and a little trail leading & it. The faller of Ramon tamillo raised adolfo mora, Ramon Canillo tols Mit, Mez captures 3 chilbren, 2 boys (adolfo was one of dem), m. name of the other a what became of them. got them en una vierra grande, n. where

the children were tied amanche on the backs of the Indians as the didians fought the Spanish, and the short they when the hidians were shot, they took the chiquitos.

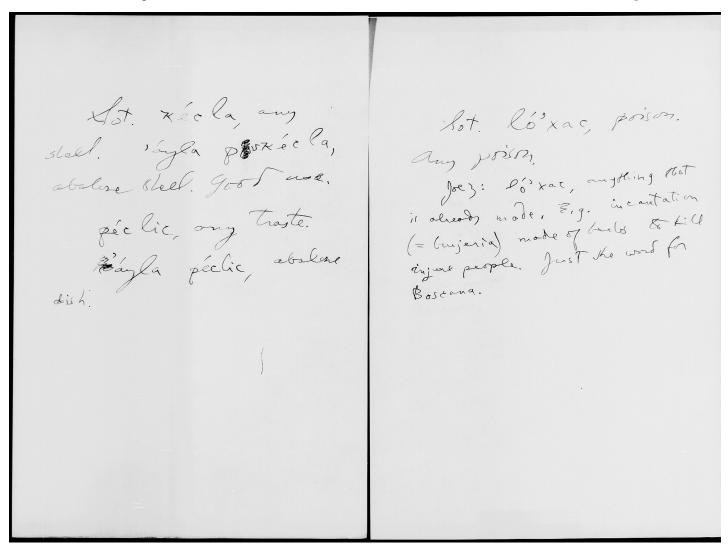
una dos ludios desnudos.... dispuestos, y membrudos, que otros, que antes se avian visto [Torq., (laibro quintel, vol. 1, p. 714. Two naked Indians ... They were talk, strenger and betty brilt Ran others are had previously seen in other places. (Sail of luds. n. of Pt. Conception, Wagner, Sp. V., p. 242.

Non estos gentilos de buen talle y disposicion, muy agiles y sneltos aplicados é ingeniosos. These natives are well built and of good disposition, very agile and alert, diligent and skillful. The Diany of Mignel CosTonso ((The Fortila Exp. of 1969-1776, edites by Fr. J. Taggar Pubs. of the a. of P.C. Hist, U. of C., aug. 1911 Vol. 2, no. 4, p 192 date of Lours 14 de agosto [1969]. Ms. in the Sutro library.

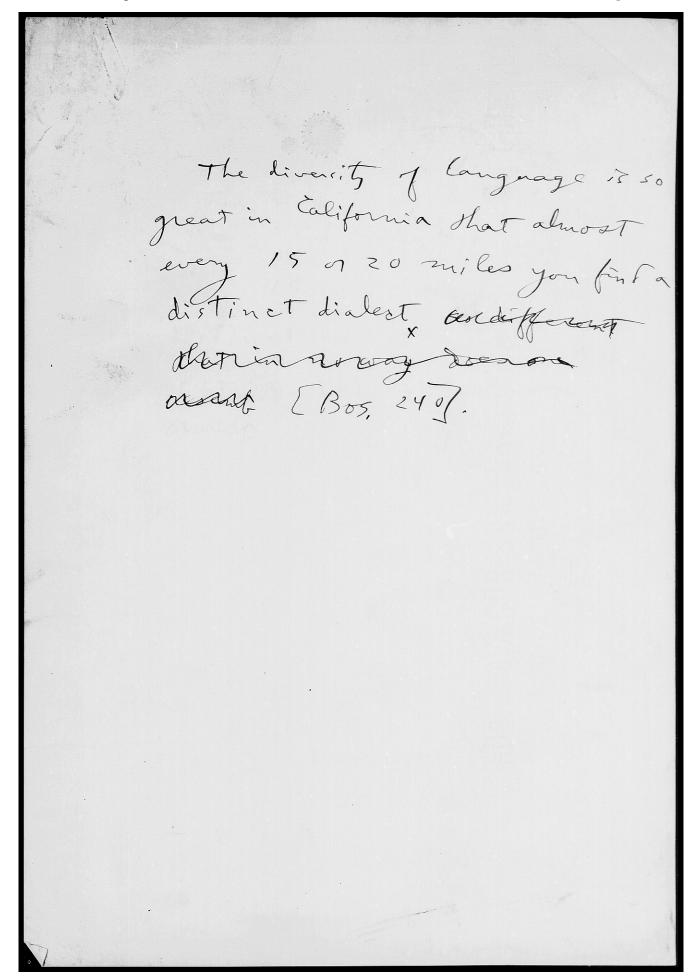


241. Coast lud creation arct. 241. Coast lud creation arct. Tells how wigot's mother mixed him - emely in a Gig stell.	ask: acu xet, ned abalone, 6. n. 6. knows cawric. 0. xéchal, a kind of shell.

ke'l ca., big auton amarillo (by amarillo he means red). [au] Mic. n. J. ** ** ** ** ** ** ** ** ** ** ** ** **	Laylam, black abalones Idulij Mit. 'áyel ks. VS.



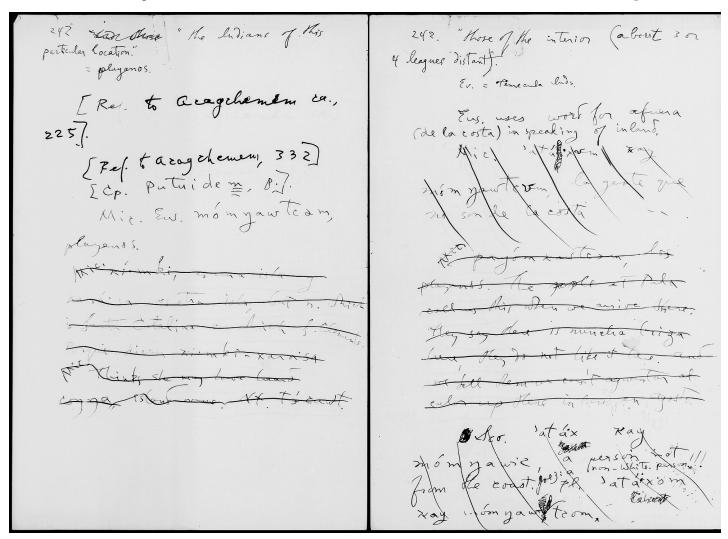
240. "almost every 15 2 20 leagues, you fint a distinct dialot; so dif. that in no way does one resemble the other." In n. Cat. the old hoyseeds have it "every 10 n 15 miles" " but still, there with be some connection, or Pet, s. Pesh'-lish, -pesh'-ly. similarity. There is! "in o spot, confined like California." Eal. The Ist. péclec, O olla, O traste. no. pécle, mi traste. Both mys. no etym. Caucasus s logan.





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CHAPTER 2



Joez wanawna fauta

ana niver to connected

wanistrom

with wawni ya, there were

ligh water all the rivers were

high water. Ev. so called because for wanic lie, waning,
niver waninger,
vises up as exerciente,
waniterm, (I) the rivers (are the fellows always used to get strek in the S. and niver in the crecifos). winter time, it was high water all The time.

Joez kateiktei Cuyamaca mr. mg. leaning:

Jose Dorem comes to see me at the Sjc. Mission Dec. 1932.

He tells me that the ruin at La Mision Vieja is called

Sakwaxava. He says that few know this name.

When asked about Taraxxa, he says at once that it is the big high snow mountain, the highest one, and calls it also the Taraxxa de Paxavxa. He knows the name well.

He does not know the name Kalawpa at all, never heard it that he remembers. He does not know it as name of Potrero de los Pinos or of any place.

Potrero de los Pinos is called 'Aalakwic.

He says that another big mountain is called Soyya. It is not el águage de los Alamos, el águage de los Alamos is at the foot of that mountain.

He said that 'elko is el Valle (or el Vallecito or sume such name).

He says that the slide here is 'Aylak Pohikws, and that O'S had

trouble in spelling this name. 'Aylaka is at Arch Heach. Las dos parted
conectan, he tells me with a secret look.

Francisco Sawas (ch.) is the son of Jose Dorem's half brother. He lived at Sje years ago but now lives at El Modena and has for years. He may know something.

The oldest man hereabouts is Isidoro Olivas (or did he say Oliveras?) and is living at El Toro now. He is 90 but has wheels in his head. He is de aqui.

b Inf. mentions many places in the mts. back of here. El Infiernito, Los Chinos (curly haired Mexicans),

He says that Francisco Gonzales was a cook, raised in the kitchen and did not know places hereabouts.

Inf. was once at San Emigdio hunting the mine there. He found two mines. They used an old map that they got at San Gabriel. There were 23 "entradas" to the mines indicated on that map. Inf knows a place there called Mill (Sp. molino) Llano. There was goldy lead, s ilver.

Micaela did not want to go to Pala, and told inf she expected to be back in a week. There are 2 climates, one here and one there. She caught the pulmonia and didd there. Ella no era de aqui.

Jose Down comes to me today Jan 5, 1933 and asks if I can find for him the nome of the friest that died at la capilla de las Jose Dorem today US. Re some inform as Marcos H. Firster gave my Met Sie mission was first brick on the mes a across Flores. He needs to know his in ordes from Mages of from which the to get some buried treasure. Tships ed, be seen le agrees) and vas from Rese moved & its present site.

When lask fosé Dorem

if 'axateme was net when he

public school is just e. of the

fic mission, he says no if was

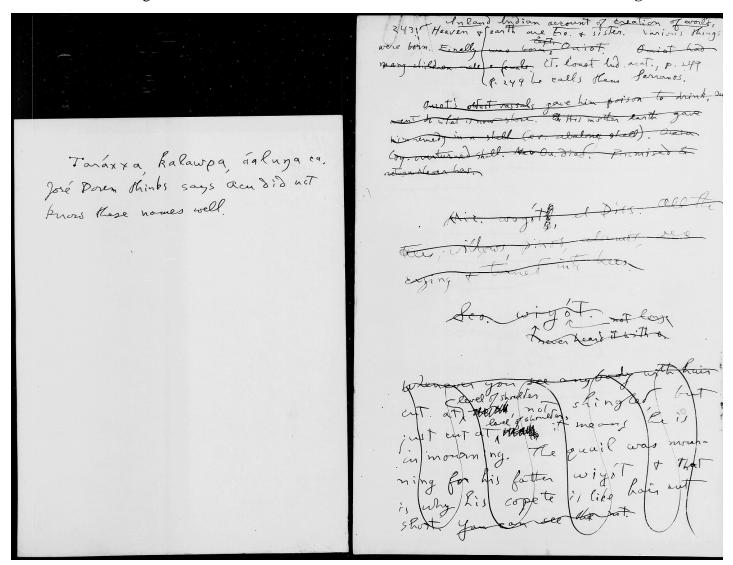
the name of the mission here itself.

the points down at the ground

as he stands here of the mission,

and says it in a convincing way.

posé Dorem tells me that the name of the ladion coptain at fic. was Juan autonis José Forem says he knows the muss of lud. ras, all around San Juan.



The Capistiano form of the reation accounty is as follows: Before this world was there existed one above and another below. These two were brother and sister. The me above rignified He heavens, and the no below copies the earth. But this heaven and eart (were not as they appear to us now, but of another nature, which the informante could not explain, we way therefore all below was tank without sun,. moon or stars. The bother came unto the sister and brought he light, which is the sun, saying he world take her unto him To wife. She resisted remindia

him of heir offinity, and desines that he would return and leave her on peace. Buy in time they were wedged, and the first fuits of their union were earth and sand & after which were produced rocks and stones of all kinds, particularly flints for their arrows, then trees and shrubbery; next herbs and grass; and again animals, pains especially the kind which they eat. Finally was born that Day one ralled Oniot. This was an animated being. The Jaken and nother of Oniot were not mostals but were of a nature which the informants Earl not explain

Ouist had children and was king or great capitan of the first family and we are Is suppose them to have seen like their parent upn inquiring how this great capitan rould have had children and what was she name of his wife, the informants could not explain as dujot's descendants multiplied, the first born of his mother (the earth) in creased in size and extended itself to the south (it is the & general belief of Le Lidions that they originates in the north, and as Shey increased the rorth continued to augment,

OnisT having become ages, his eldest vassals formed a Emspiracy to destroy him, alloging as a reason for so Joing that his years prevented his attending to their wants and that in fact he was too old to govern, a consultation was helf to resolve to upon on what methof would carry the their designs into execution and it was decided that he should be poisoned, they mixed a poisonous ingredient in his beverage and soministered it to him, after drinking of the he rumediately became sick and lift the nountain, where had lived and resorted to

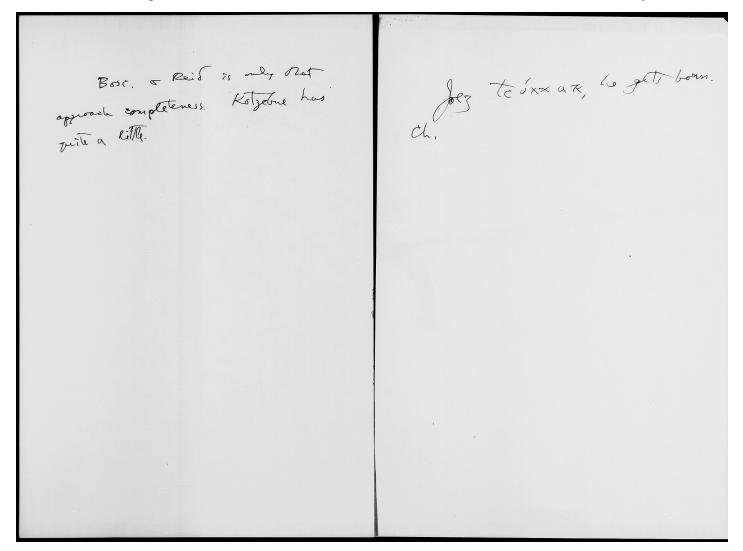
The place which is now sample by the beach of seashing for it is supposed That at the time Here was no sea, His wother hearing of he danger of the was that her son was in ninted for him a remedy which was prepared in a large shell and placed it in He sun to ferment. The Coyste, attracted to ble sport by its fagrance, overturned it and thus frustrated the intention of Goodshar Ouist's mother. Par length Brief Dies The expain to the captain (onist) diet and although he dold the people that in a

short how he would return and live with How again, Key have never seen him more at this time there was no no kind of grain or flash & sat and their food was the sard which according to have been their description was the a bind of white clay often used so on their heads by way of ornament. after the death of Cuist They remained for some time unde cided whether & inter his remains or to burn Them; Lower it was determined & the olders that they should To the latter. The fire was prepared, the body placed you

come set the second and fearing that the toyate would be toyate would come and burnt the content out and burnt the content had need his excape toyate had made his excape and soon presented himself at the place of sacrifice, declaring that he would be burnt with his tapitan; and suddenly leaping upon the pile he bore fum his stomach a large he bore fum his stomach a large piece of plesh and ate it. The piece of plesh and ate it.

The name of the coyote was

Eyazque, which implies means
second capitain, which from that
time they changed his name
to Eno, signifying thief
and cannibol, and thieves
are generally termed Eyoton,
derived from Eno and Ouiot,



Joez 'ak'ımisa, name of
the bod taste that smoke or fine
gives to meat when you broil
meat on the red hot coals, Joez takway'iviterk,
he is about to bie. if some of the fine is there is a on smoking yet if there is a piece of wood that is smouldering yet that gives a bas taste to the meat. wa'i'c Rumis a a x, the weathers

kind of a smoker taste, kind of
a strong taste from the smoke.

children of not breath, so and so she children of not breath, so and so she made a little water for them, or that water to hake Elsinore. It was not (in the desert-like place there). Never heard lot's story of her bringing water from the ocean in a grez må, y'ak, he moon is full

Joez yet, big. Short o.

Joez yet, big. Short o.

Joez power, heads fat. also pl.

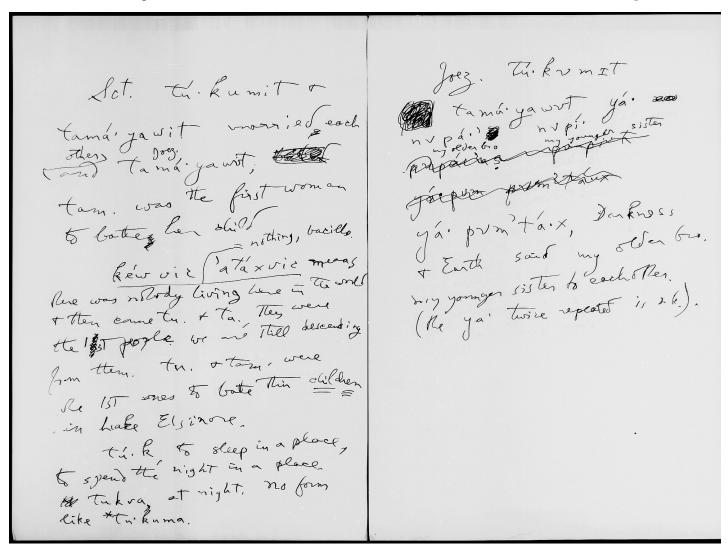
subtrom promises.

subtro

	Joez. on Lucario's 4 transformations:
	9
Son stoys 3 or 4 days.	for y transformations:
1) un slays son ().	Joez. on Lucarios
	Dei Relige 138.
	Josephon Du Bois, Pelig, (3).
	alaxvic,
	ORIWVIC, Rougel empty olla.
	Joes on Du Bois, Kelly, ataxvic, let O Riwvic let mon. santisons of empty often woman. (so may 1st man; Je nothing here. endowy there (st woman.
	36 may 1st man 1 of nothing there.
	= nobody Here
	(st woman. Hat stated
	1 mes that !!
	(st woman. They were the mes that situated to go
	o very tody has
	every King
	TO Tolly did. "Hannin
	they were the mes that is. They were the mes that is. Everything a everytody has to go inst what they did. "Hammin" kiwric no. is ev. for ha It for kit the men.
	Du Bris in vocall
	RÍWYIC no. ,
	ilas la hai.
	1) et ()
	DIWRI, (he man.
	is er. for ha. (3) xway kIT piwkIt, Ko man. (3) xway kIT piwkIt, Ko man. (4) Earnusco. (4) Lay ke
	blanguise o + Tu, tay, he
	blanquist o hvnu' nay en voiling to moving like of Gody form form form form form tuntage to working to moving like of Gody form form form tunk m ZT
	= moving like at Body Journal,
	(Bosci Nocuma 249
	form T I mIT
	4) 4h + last Transition: the korm IT) And Control of the darkness
	mg. noche (not osewidat, the darkness
	mg. noche (not stante) it is wood be called the same). the knotes fire is woon, you vax,
	wood be called the some). Keep is woon you vak, mountess, may vam, Keep is woon, you vak, a person standing yourser is barely visible in the Jarkness tama yawat. We etym.
	a person stouting vander is barely visible in the darkness
	tamá yawrt. No etym

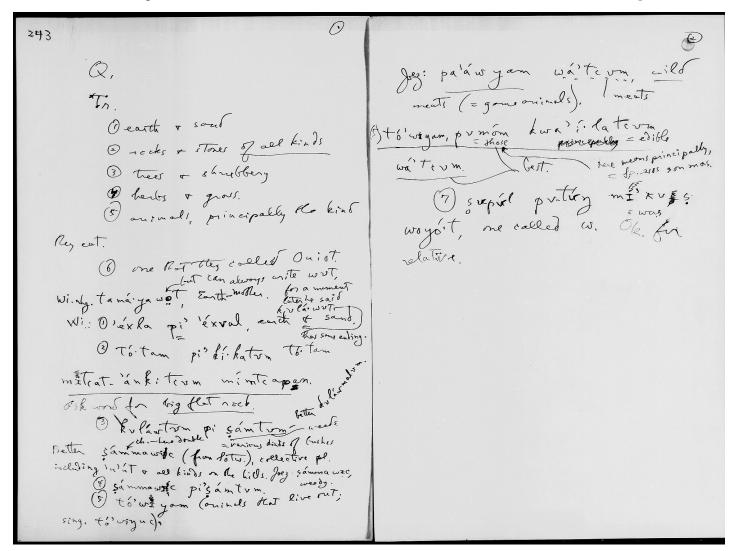
0 Mat way, he hopt on her. But Joe's feller sail it was not so part they merely felt Jog: WARAMAN Joe's fathers version differs from other version in hat tomá ye with of each other, + the burnit were just in the air an everything was dark , Said who are you: I am Tiku mit. Oh your's wy Ad, + to fortamain wit. Il contill you with my xa val they lett auch ster's body ports but had no connection regetter at all, But helooder Evera suisdifferent: tub. + Ton. Then they met each other, Hey were both echicenos, tuke. lifted his pipe & Clear on the woman a lill Git x she of dissy + Den she for

Sky, dupite [j., Sn. Sko. 40ª Lukomit, night; Tupash, Jials., p. 250%. sky. - S. Sky, in, dukvac, duk mat philic Etah., Kr. Sho. Seo. tu. kumit, night. Not takmit. ET phoneties of Dids. p. 25 %. túkmal, bateg. Mic. the part si cielo. But 'éxla. also vs. palvonla, Mans mg. Re plain of the earth onde estamos. Eus. h. copo for iron. Sco. the par, scielo. Sco. Séx la la tierra.



The lids are as likely to mention Men in Reman as in the Sp. song: has estrellas, I sol, y la luna; just or ther say mother or father instead of father & mother.	243. "and brought the light, which is the sun". Joez: The sun & all were sons (ka: makrm) of mother Earth

Aj. voluntarily used tusero of groundsquirrel and similar holes which are called in Indian 'aki'. Impt for the Bosc. Tusas is ev. applied to prairie dogs and at S. J. Bautista to another animal splook it up.	(2) rocks and stones of all kinds. (3) trees of shrulbery (7) hearts of grasse. (5) animals, principally the kind which they ent. (6) Come that they called
	Duist. Bost. refers to this as six stages of evention on p. 257, "conesponding to the six Days of the evention of the world."



3 (4) Joeg 2. maria mala' kaclam,

light that rocks

p'' to tam metrate Joez + o' w I y am, lit. elos del campo sankétevn mámteapan, and rocks of all sizes. (3) kolástim pi kolásmalom. 9 samtum pi sammalum, sam et is met of the thick bush, coor southis the robbits, about in Rincon ston. color say it of weeds in com. same medicine best; pl. samtum Teggalaterm. Here has been no fine for a long time.

No etym. They say and o ordoba Wi. tamá y a w ut. la tierra. Nombre mas alto Wryó. t agri. para decir 'Exla. Pu. Vwrjall = R. wigalla. N. tusaut trieswell. susávet a mex. på· x avet, heard it user in the sentrace : ay were un mentinoss, uno que esta ido de la cabeza té la makat, em bustero. Plus mrkat, lige lian.

O. When lask Whaikut

kola wot,

gives xwayi' kut teahen ev.

5 put wood to make a fire. Wi. tú. kumit la But ha folla people call it tukmiya. Sot. kus. xway kIT piwkit, ch. forever.

Tu-ko-mit, s. night, when the sun is below the horizon.	Mic. J. takmaya, la noche. = Mic. B. takwa.
S. 2p C37	

Trip Bringing Joe altains from El Potiero to arlington, July 31, 1932. Zixva timi·kv. 750 passed where Joez: They say 'e xva timé. kr - 'é.xamr Ther was edder of the creek no jam v. this is a doublecomplet way of mentioning Ne main place where the people John the creation with the start own. The creation with the creation with the south town. Joez never heart that the people were born in the deep part of Elsinore lake, Jot always Ward that they were born at 18 m. At 11 18 m. from Els; note town to premerula. and they burnet Wryb. T at exva time. ks too, not at alberhill.

Joez: Betw. the bridge of the litt form is a lig rock where Revenuency things. This is the meramente l'exra temé. Ru = also tatalogo de far fo no yamo. That is the place where they performed the zere. of Graning W. No our songs mention all the places around there. It is a painter neck with old rong, solveman's o boby Tracks It is betw. where a ck. conflows with the river It is & mile straight south of Temenda four, & just west from to bridge, on the w. edge of the remeda river.) payax (oi heyé' wing By here heard they comed the Cut of the But to But to the Cut of the Court of the place, of Wir saw where the people were born Rere on Shot rock. But sons no place Reve that possely

lot: wo got note is the way

en ex val temé ko hay

munchos cantos that

mention it. If any esta

por orde andivo la gente,

of notiniento dela gente,

of notiniento dela gente,

y any esta ese mon,

pava Plen n.

Elsinore Lake as Birthplace of tamá: yavet makes Elsinore Lake, Beings. O'S. soys that William me gee Sot tamá yawot zame ust a cora (=páskot) told him that naxattering was boin in de part of Els inore liake near the hill that the map calls Emanto se estaba llegando su Dia de parin, + come Cere Extereach + Total water Rome Hill, de se part of in her basket & put it there Elsinon Lake. & made Elsinon lake, It was all dry mas antes. Ac put agnos colientes, Enondo ya estaba el agua, and her sons now one enti nació & la gente. stones, my

Joss mala zacla ja hig Hot rock used for drying things, Jorg. noin town

Jorg. noin town

Jers. like Ne one back of foe's house. Pr. Dry sunflower & see ds or all finds of ford on How it. Ja mon's place.

Baskets	Joez. misamisac, ak kint of fosket mentioned in the songs-in the couplet The couplet The couplet The songs in the couplet The songs in the couplet As all 3 & sililants in one wort in the order in which they occur in the mouthmap.

Joez: The ton's kut is like

The basket showed at bottom of

Kr., plate Mp. p. 109. (ellected)

(Wigst openwork packbasket).

EV. = V. x³i³m.

jæg: Kn., Hbk., pl. 73, Klamath niver hat just above bottom now = på'kvmal, a dishpanlike & oiled basket. Joey: Ath, Hok., pl. 73 middle of bettom of plate, shows you m'pic baskethat of openwork of maisavot of openwork of maisavot on of soyla.

Joez: Kn., Hbk., plate 73, slows

Joez: Kn., Hbk., pl. 73,

R. Tcá'kvt in lower

lower night corner, shows

teil'kvt. Bowl-basket

J coiled basketry.

Juneus mortensianus Joez: They dy soyla Joe: Re They use maisavot splints: Oby burying in mud juneus sp. for making la dikat (an openwork panglideria) at the contract (shaped like an the Que its re Thoses. 3 put an old axe or some be used as a brocket in galhering iron, some bank of wirdt, acoins) and toay it Estapet * woten & soak it for it in the 10 kays, & then put it in the the a pan (open work pan smoke of the fire so it won't fade « noe it for like la 'á kac but smalles). lés kanic (alias tówsavanicom baskets. and gometimes alim did

not have enough yir. Ralac,

sley wo put & by la as core

for a basket but yh. lalac is

to a basket but yh. lalac is

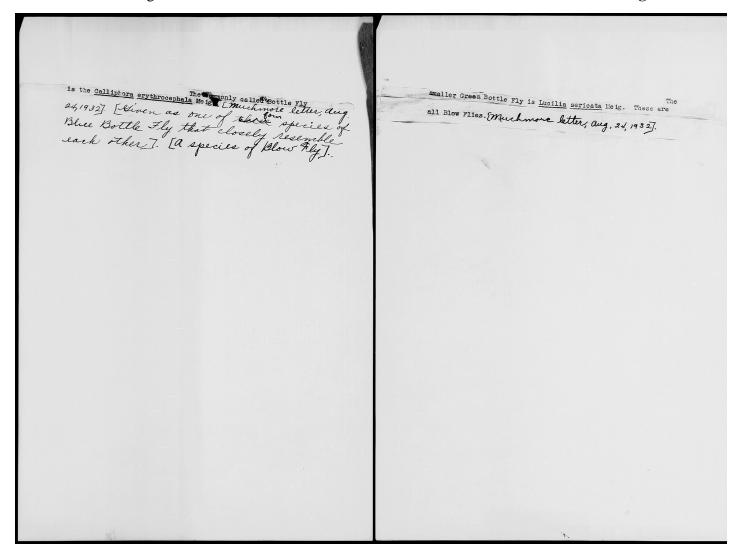
stop and soyle is limber & soes not holds

Joez so val, which hazel,
make splints of t sew
makets with it, the commonest
material Mever guts so val
in maid to dye it.
core is you'lakac, Epicampes. Joeg kwilla, Queneus kelloggii Newb., Californika Black Ook Jep. 276). goez Rhus Tri lotata Nutt., Squaw Bush Egep. 608].

Joez súlkal, enicket sp. Alsúlkal. When this kind sings it is in beats like a chant. UT sings: Call attention to the Hille Bottle Fly. The Phormia regina Heis is called the Black Blow Fly. Its color is a blackish green or very dark blue, almost black. The hourse belle, day 24, 93. Elinen as one of the conspecies of Blue Bottle. Fly that closely resemble each other. Rwila waitcax torottop waitear mg. [a species of Blow Aly]. ook are standing, Incense Cedars are standing. súlkal was the first person who made a booket for put Wryo. t's bones in (but for Joes does not remember well).

Ev. = Much more's Microcentrum shomifolium

[she Bottle Fly, Callip hora erythrocephala Meig] from 1t, except by a trained entomologist, is <u>C. vomiteria</u> linn. Muchinoa letter Aug. 24, 1932. Eliver as one of these four species of Blue Bottle Fly that closely our recemble each other. It species of Blow These three flies might easily be mistaken for each other. Thurchmore letter, Aug. 24, 1932]. [Siven as one of form throws species of blue Bottle Fly that closely resemble each other]. Ta species of Blow Fly].



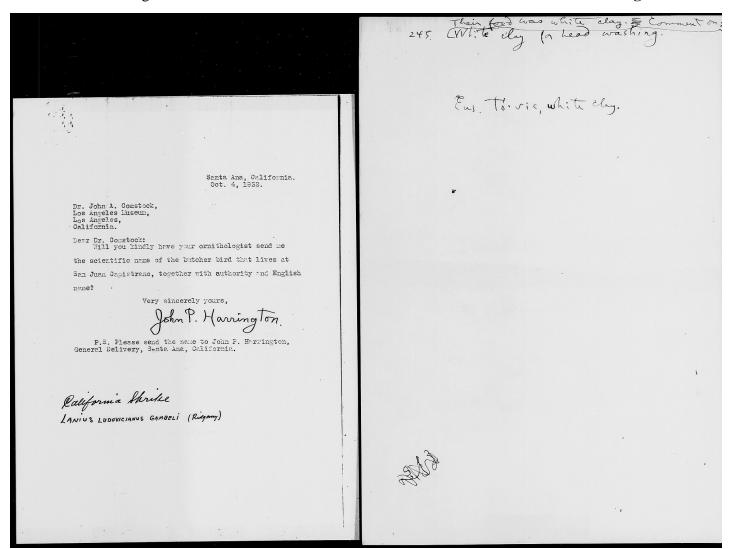
Second: This I imagine is not a cricket at all. It might be one of four green forms of katydids: I Muchmore letter, Aug. 29, 1932. First: The house, field and scmetimes called black cricket are names of one species now generally conceded by entomologists to be Gryllus assimilis Fabr. Emuchmore letter, aug. 29, 1932. Canswering question of JPH as to what is the commonles cricket of Sje.

(b) The bush or round-headed katydid, or the angular-winged katydid. This is a large leaf-green katydid, with wille wings with an angular hump on top. Its body is from 25 to 30 mm. in length, the wings would make it from 42 to 47 mm. long. Its note is a shrill "Tick, Tick" repeated from eight to twenty times at the rate of about four to a second. This is also arboreal. The scientific name is Microsentrum rhomifolium Sauss.; or it might be (a) A small light green tree cricket named Occanthus californious Sauss. This is a small katydid only 14 mm. In length, found on green leaves of bushes or low trees. More likely, I think it is: [muchmore letter, aug. 29, 1932]. [Telling of crickets of Sje. region]. (muchmore letter Aug. 29, 1982).
[Telling of katydids of Sje region].

(c) The smaller angular-winged katydid, easily mistaken gor the other but named Microcontrum retinere Burm.; Lipuchmore letter Aug. 29/9327 [Felling of katydids of Sje region].	(d) The fork-tailed bush katydid, Soudderia furcata Brunner. This creature has narrow wiggs and a forked appendage at tip of wings. Its color is dark green, 30 to 38 mm. to top [Muchmore letter Aug. 29/1932]. [Itelling of katydids of Sje. region].

[e) It might possibly be a cloada singing katydid, Neoconocephalus triops Linn. This is a large pale brown species, 50 to 60 ms. in length. It is a common in southern California and in the Imperial Valley on shrubbery along banks of ditches. It is found at night and has a shrill Cloada-like song. All the katydids have long slender antennee, or feelers. [Muchmore letter, Aug. 29, 932]. [Jelling of Katydide of Spe. region].	Joeg Kaxáil, zuail. Sept. 21, 1932.
gasākaikussakaitaki	

Joez. another song tells that Joez má xwala, a kint the quail and the partridge I bis mentioned in the songs in ent leir hair, and the the complet ma'x wala was i mal, these two birds took flicker o roodrunner unt their hair - Kese Y did + fretty har 8 when livyo. + Died, Key were nolling around C xaxáil xaxáiwví by the five, crying. Joes sings & taivic puy puy. the smy Is me.



O'S. notes to use for Bosc. Nb. 3, taakwett flies over Sic. The hair was at times Nb. 10: Wendelson. plastered all over with red the last often fathing Took a clay from the clay, which was allowed to river to wash their hair with remain twenty-four hours NG. 13, middle of notes: on, and was then washed off. piñas encontradas: XXXX gettern. This was supposed to impart a gloss and prevent it from splitting. To cure baldness were burned to a charcoal, ground to paste, and rubbled into the grain of the scalp, morning and evening. [Reid, letter # 8].

Seo. never heard of washing head with red clay. But wash it with with across the white clay. It is across the wiver from Pala, in a canyon there,

fot, ch. Seo. no'n the confidence of the you was a law to viteal. Follow of the your wash to viteal, I am g. to wash my lead with to vit.

O.: ned clay also is good one washing head - os to misms. Queda may be washing head - os to misms. Queda may be to vice, Thite clay.

But To' vice, Thite clay.

But to vishing hair with reo clay, but it may be it was now too.

Fr. Hway kut, anything that is like me's hair also to look white. Piwkut also means a sort of groyish.

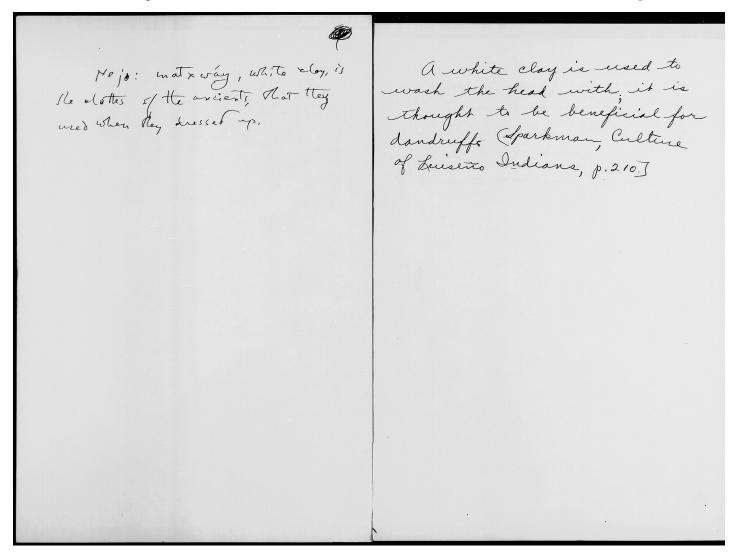
Wi. Xway kit Piwkit, Wi. kw. and says that the words have -kit, not -kut, which "es mas chiquite,"

Wi. piwie, mikky Way.

Plong falling.

Also said in fun of groy hairs Whaiket Piwket was the man, the sky or milky Way, whitish gray. Harurai Chatutai was the woman, the earth. another transition and they became hukmit, the sky, Tomaiyowit, the earth. Thu Bois, Religion, p. 139]. noche. Eus, knows tamá ya with as a word que sale en la cantaba. warnup hway at, ya está amanociente. they piwic micky-way. Mic. olivina to ata tay, will

Joez)a, o') ; v c, amarillo.	John Java? ra E light-red (yay a xunat pred. rway a 25 yac 20mmen work of red. (the last work means very red, e.g. (the last work means very red, e.g. (the roll of a garnet. 'ara' rac i) not very red.



telicitas: toviy, white clay, bano blanco. Will me Pleason and Bynom: Crespi mentione the res and white gaint. 17 is 6 miles south of Sign. In ission and one used to be able to drive to the place from mision Vieja, but how the gates are Cocked

There is also a notable Tiena Colorada = léxla chalk cliff at thempe in has Flores congon. lavaxat = J. 'exal kuyázyic (Dorome) [tr. gonzalez notes]. [Fo. genz. notes]

To-vish, s. white clay. Posstov-ky.	
averant, 3. minute chay, 1000.	Toç-hut, s. red clay. Posstoç-ha-ky.
	Top lart, as ret clay, some constant,
S. 2p 608	S. Sp. 517

W. Magee says that the Midians were born at Elsinne hoke. They Yo-wach-y, v. t. or int. conj. 2, to wash one's head, the word for head were eating slime. The sun appeared at disappeared and reoppeared in the east. S. sp 733

Sot. n. Quema of the trespi's Diary. The ma wo the sound ok. for an alud. plen. But never beard. \$0.5. says 7. gonz. Tiena Colonada = 'éxla 'avaxat = Duran; J. Péxal it is Spanish + that the olary I de photoes panorama

of tiena (olonada mine

of tiena (olonada mine

aguaje del le álamo

(só ya) in background when

(só ya) in tips.

on F. Jong. tips. teels why it was given.

Joez. nóin juxwácka (± nv-yvy) tórteal. F. gonz.: at 542 came To kukinge, the plain

n. and ne. of the chalky

cliff at our left. my was granned val

white clay where Atained at S. Juan? Eus. + Mic. nt. where Ah. to'vic, white clay, pres. "tov'ky?"

Rh. ?exla ?avaxat;

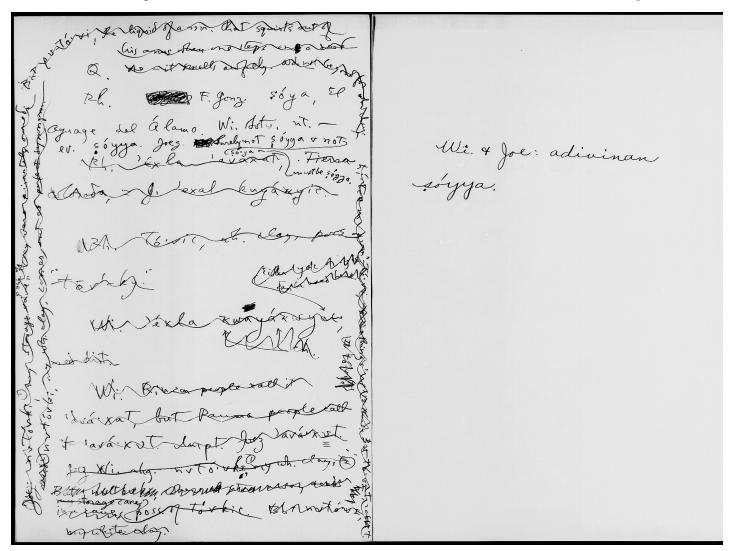
Tierra Colorada, = J. ?exal in either your in what have

kuyaxyic.

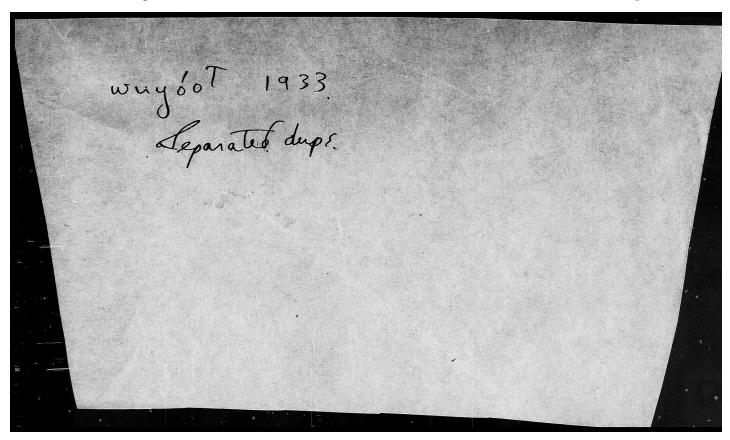
Wi. 4 Jolz: ?exla xwayaxwya;

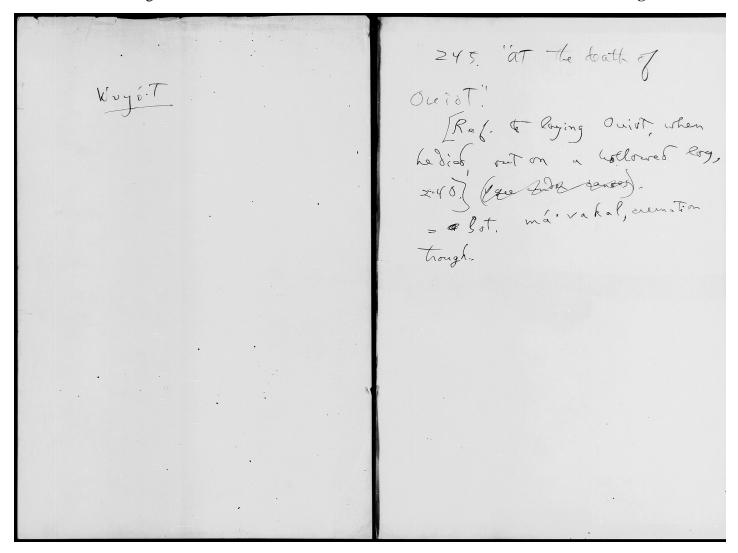
red dirt.

Joez: But pv-to'vi, the liquid of a rsn. that squirts out of his anus when one steps on a dead rsn. it smells awfully. wd. not be good for whitefelay. hi team pvm'-to'vi, somethings' pies thus. But to'vit brush rabbit. One saw not form * to'vit or *to'vic for this liquid, since these words mean something else.



Migration of animals and Tribes. Wi: Reveis a tree below panny Wi know cold Re animals were That is collet máxat, or the náxyam born where naxattere was born. bot this tree with them from Teneral . May Some animals went or a circuit or had power to make woth come as some did not note the round, and Mey wandered. Is their song mention that is why we are string in all bit. all lese landmarks Each group of his. places now. Hay left Tem. with Heir own long. Night Spile vas





245. "he tore of from his "He [Woyo'. T Shen they burner him had no clothes, but upon his breast they laid the dresses and decorated skin of a the crow (naren) " [DuBois Religa, p 146, I. tuevish enertion my the ...

The faufma people sing a song: stomach a large piece of flesh." (sho, be his heart). = forz. (sano) wassax

Le ture Markense. pro-te yay Joitz Jasig Risce of his pritkoy, Louble ceresonial work. Y Rivalviteal This song tells of Kang. Rat : Fulling

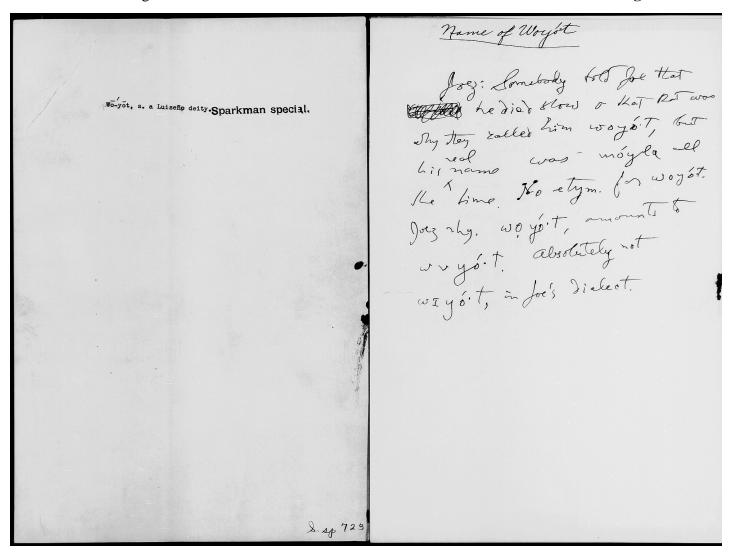
This song gays

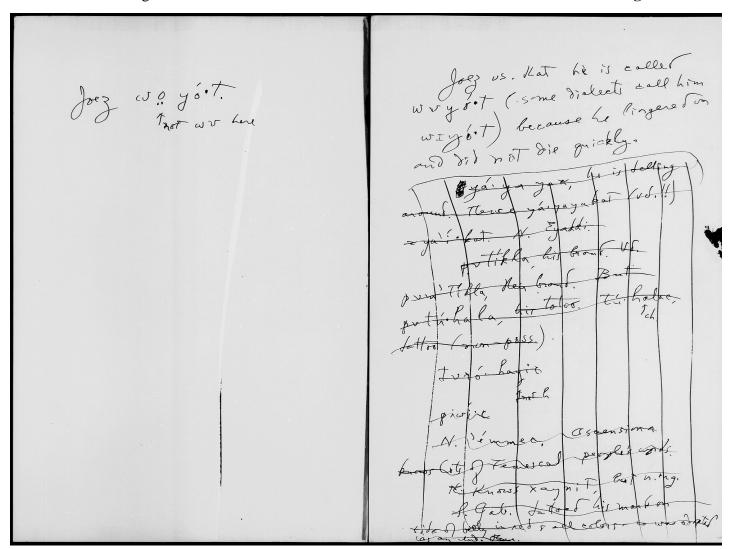
This song ways Way on his back.

an ichart & rang Way on his back. waster nat (another nat 9p.) + Kang. Rat. both made the net + both carried ways, for 16 long mentions & both of them. the water.

nature. Joels or Wilssongs do not wenter

nature.





Hejo tutcay pái, Dios. auf terkomát, Cristo, el Hijo.	Wigot, dies (Oniot, Wigot). D., Kr. Sho dials, p. 250).

Wi. words. t, both syls. leng voweled. Thist heard shortish. Sco. had never lear this form. Mic. woyot el Dios Seo. wigot long. I never least it with o

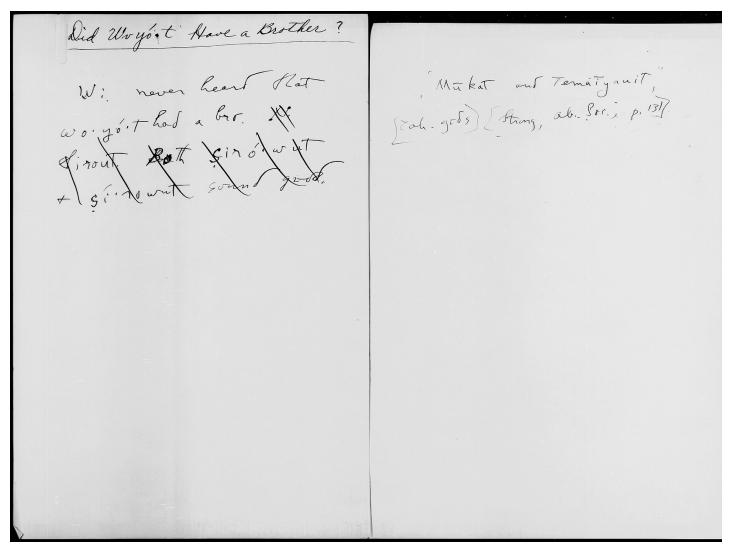
Sto, wiy ot. School Telest	Sot, wo yout, First syl, short out o, not a, trank explains, a sort of impure o. Secont syl, surely at least half long.

Joeg heard Part he was sick for such a long time that that was Wryo'. To wase sacarded was Wryo'. To wase sacarded word hit his is what he heard word hit his is what he heard O. wo yo'. T,

Timpure. Not i at all, but

Rossinary v.

Sot. Kinks J. wiyo'. T.

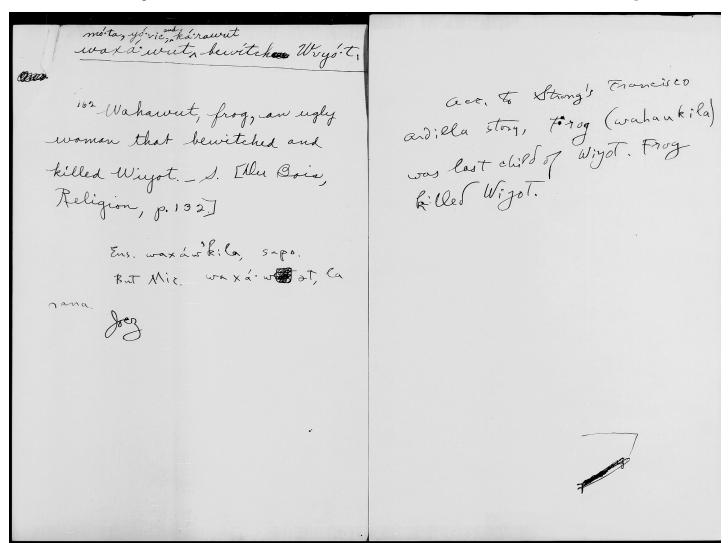


Mention of Wryo't in San Gabriel Contestación. O. were heard that wolfyo'T has y sin embargo de que ellos en lo gral ignoran su origen: no ha foltado uno ó otro que haya declarado tener noticia de haver venido los primeros indios pobladores pr el rumbo del n. de donde fueron conducidos pr estos poises prun tap Capa gre q! diten existe en una Ysla, y le hacen sin principio ni fin, y este diotribuyó à cada tribu su terreno Eslan Gabriel ans Archivo de la Mision de S. Barbara Tom VII, p. 186] [cross ref. unher land of sen)

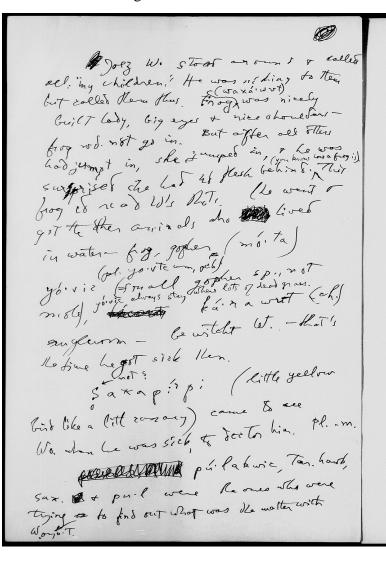
For Wisyo't leading migrating people, see Du Bois, Rel., p. 132. also quotation of 9. ans wers

notwithstanding that in general they are ignorant of their origin, there have not been wanting some who deslared that they had knowledge that the first Indians populating this country come from the north, whence they were conducted to these lands by a great chief (capitan general), who they say still exists on an island, and they make him be without beginning or end. This one distributed to each tribe its territory? I'm The great "capitan general" is no doubt the Gabrielino equivalent of the quanerio and Luiserio diety Quiot or Wight, who according to tradition led the people from the north and divided them into tribes. Exrober, a Mission Record of the Calif. Indians, p. 12. Tauxato q. answer to questionine L tube vol. 8, No.1.

that Wi might be leader but boes not say so where Kr. Tells of tribal migrations, alt to the people, gave them their languages.



Wi. waxá wut la rana, It hechigo a Wiyot, Szo. wawxiz, rana, was the one that bewitcher Es. Wigot Not sapo but rona, she vs. PR. wawxiteon (3 Tyls). But Wi to the gave right name later in after noon, above name is wrong. Joez. n. wawxz ?.



W. Mc gee: Naxatteve (shot, see Ways't) was looking at a girl bothing. You have no hips, Ways't was so made the girl's mother was so made that she gave Nax. custom sil' his mush (= casta bean) seeds in his mush and it gave him the shits.

Mc gee tells how naxatteve has hands like Y, and how he from side to wide as he stands or walks—

We campa mocha.

What kind of frog filler What kind of frog filler To say buttless. Eus. Ese sapo na may trenzado, llegaba hasta aqui (toncles & beels). and sheringe rakes. Y estata bonandose on el agua, out Woyst sous her bathing, parque no tenia nalgas. - esta muy pobre, 'á no ewa' may sail wryot, ng. police mi hija. and he podia aguartar alli en tomkar. Eus. never heard they took lien to hotsprings. He salid de la lagua de woyot - went around gutting plans. He wanter us to learn none live more years O. waxá.wot killed Woyó. t / (not waxawkila ta) Sot: estato afrera sentadoj; po kuptoa ya. waxoi 28 tenja valgas.

The month in which Wryo't died. This song mentions the stars. When Ouist was dying he talked about the east where he was to rise. The song mentions nickilish and Yungavish, antares, and altairs . The eagles now fly. This is the month Townsmal. De Du Bois, Religion, p. 121]. Mic, naká. lic, a constellation. Frank nikilie a Eonst Clation Joly: The about is a season song. Eagles fly in mo of sme or 1st part of July. De Bois ev. for Tawnumal. But Du Bois is wrong, for he Lean't But Du Bois is wrong, for he Lean't go so may mad that he died in month of so may mad much kat the eagles fly at and of much kat early in July, knows positively. 关坛

Chipmunk and Kangaroo Rat. A COMMON MANOR from the strap of net do in Shich He ev. died in the month Townamal. Lee grotation he coniet woydit. palac, fred Eng. sh fl. paláterm, K. Rot. Herenits. From Dn Boss, filed under Wigot after death. Chipmonk a selled the big tog with his fost as one wo a litt itick after saying was besines & then to box ed compart, o they rolled the Lig log like a stick. At When he got Mere he ast them where flood big stick was, for what he had raminos the was a sitt itick When Ken hat Wi. or toffin at hunning place, they put him in,

Trees Rat were mourner	pinos, álamos, were crying and tenned & trees.

yuymal tovó·mal. Sot's wife: to vot cedan-like Joez: the sing mentions yough to roimal, both in dim. tre sp. She knows he works tovot, to vó, mal and "" " mal but Cannot form yny massimay, er. es. not distinguish the trees. place for him. lot. But ging lakwa, plen. There we has our Foi V3 tower from to Escandido. yn. 'ny is a word, mg. place when her are healock trees = ylymay, some mg.

There is a place in the big

There is a place in the big

conyon Pat flows to the piecen

conyon Pat glows to the peen.

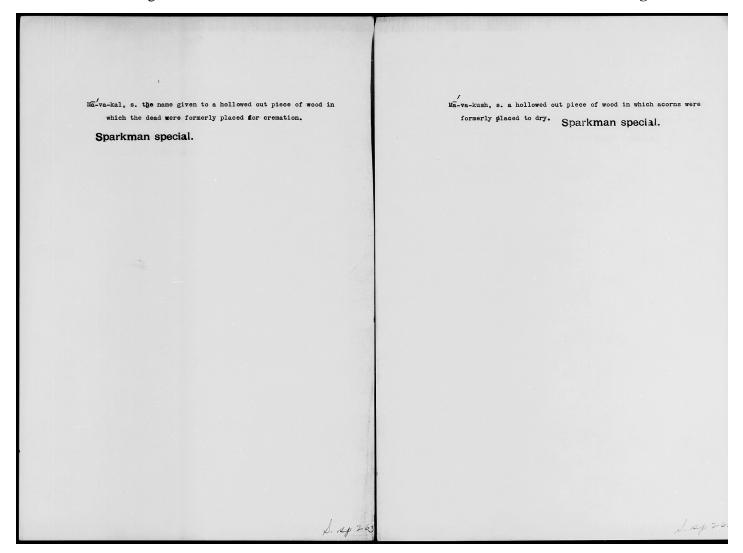
flower con also form a work yyy a.

2é vakal má vakal. DuBois, Keligion, 146, Tells how Wiskun, thipmunk carried a ling log by groaning invocation to where Oriot was; Kangaroo Kat carried it then to his [Ref. to Raying Ouist, Then bedied, out on a hollowed log, 240]. packnet to the place of burning They hollowed will half or mode marakal (bottom holf) i over The Gody of Woyo't Key put

the other slightly hollowed giece:

avakal.

Joe: wiskun, chipment. th. -vm. Joe Wi. má. vakel iso et is colled evenially) é. vakal má rakal. Both words mean about Resome. Du Bois got it wrong. not a work. Never hears but the varial



Το-νσ-mal, s. a small cedar S parkman special.	Joe saniowst, pl. m. Com: Phormia regina mxig., Common Green (usually called Blue bottle) Bloufly.
	Hospies but this is Typical. They belong to the Sancophoga, feding on animal matter.
J. 2p 610	

Blue fly lights Waryo. t's

pyre.

See under Coyote steals. Wryo. t's

heart. Joeg sani. wot, plue Fly. For Blue Fly as lighter of Wo's pyre. See Dr Bois, Relig., 134 for. Pl. sariwtom.

Black Spiler lights Wigot's

Pyre. teen

From Strong's version. saxapi'pi ca. and pu'lakwie doctor Wryó.t. See under waxa'wut, etc., betwitch Wryo.t.

mourners singe off their hair as Woyo't burns. Sto Whenever you see Sakapeppi, titmonse anybody with hair cut at the sho found out sho had killed level of the shoulder not shingled but out at the level of the shoulder, Wigot. - 8. " [Du Bois, it means the person is in Religion, p. 133, Fn.). [This mourning. The quail was bird toll Wagoit Plat it was mouning for his father Wigot Frog who was working against him. and that is why his copete is like hair cut short,

Coyote Steals Wryo't's Heart. Nejo dit not hear shere May burned Woyo T. Coy was sent to bring the fire of the fine had always the power to reach out his a honds of drow the power to get the distance more to him they will reach this thing east reason them step stipoched him and the mis xap it a Glue by that flies in Routs. (ov. = W; spaniount) made the fire (he is all
the time multing his hands). we watamate
as verticle fixe stick of nost of Khicil sage as horizontal. There heard where they burnet Tuteaypà. tea ku màit was the son, com then the strength to Great of tu. Traypa. he became man.

128 Coyote jumped over the heads of the people into the fire to seize the heart of by Oniot, which he ate. [Du Bois, Religion, p. 134].	Melly, Mich, has heart.

hu.nal. frige and he was starting there in the Wi. 2 Every bit of wo.yo.T's "Bodge was a little wan Cody was burnt. Out the Least, of the 'ano' Took the Ceart int tacle [toy jumpes over (is hear). there is a song to that too, [Du Bois, Relig., 146] luf's gréatter to I that way. 4 Cuevish areation myth. Wi. hu. nal, balger. With B.T Wi heart Rot tovó. mal was shortest man In Wi's gratter's stry, the batger was Re mon who wanted teath all the time, and when death come He & shes wanted death, he said the earth is night here i it won't be ony donger Lidie, vas he said so he opened the ground with his hands t his hands instantly became twisted. & That was his going showert. But the saguest + Mens did not wont reeth. When Godger opened the ground, Phat's why he has his heads his ted.
That's why he has beliest but tovo mad

You's aliont the Shortest - if they had been all tall

teix emal prophecies the ments. resurrection of Wryo't for hever heard to specing	Wryo't appears in the sky as the moon.
east. the text mal	
in 3 day) soying.	
Me kingbrið was ord all the our fatter to coming, he was people eans out, and light. Mere giving a good light. Text. mad was a nice man he had.	
texxé. mad was a nice had.	

The Spots on the moon. Joez Káwki tenxi.va,

SDnBis, Kolig, 134 fm.

"Kauki chehevo" is for

"Kauki chehevo" is for

Mis. It is a place for

Mis. It is a place for

N. mg. of 1st word; 2nd word

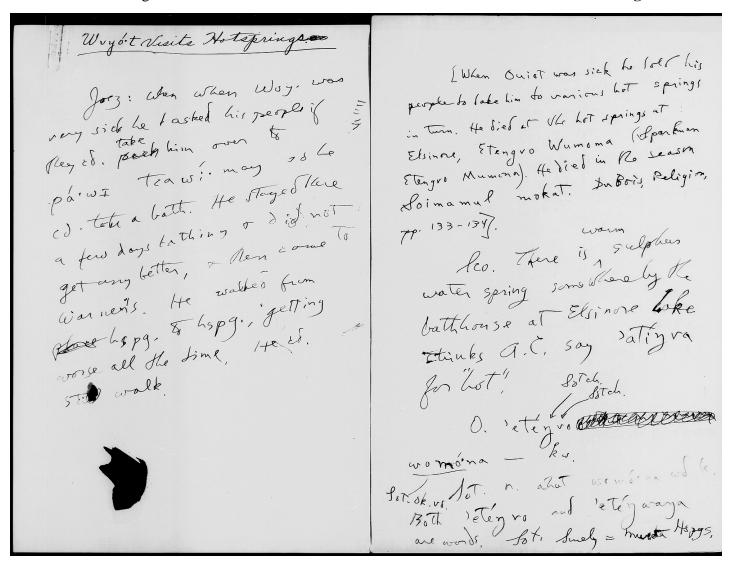
is from teoxya,

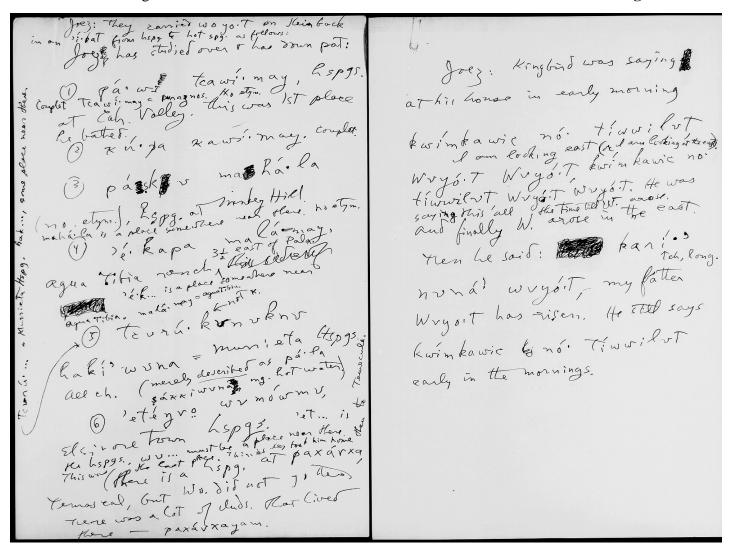
to was com Joeg: nvitaklaxpi, a dork mole-like spot Shat come has come eige on Me night bibe of foe's foreboad. Duch a mark is got of luck. At is getting bigger. o appeared.

Joes: propose atcoxxax, Len foce is pañosa. This is said of the spot that comes on a Sot Both W. and Cong. 20 quedann atiznodos from the fire the moon with a carbon, to doy. all rough on the woman's check when she is in a family way. Comes on cheek, not on eyes. This is the word that I. gave shoulder Here Mey him for face is atignado. garto teabon. garroleabon.

the la huppak, &

clare oal is painted on I = propré l'appar les ens susseh lapatappar las surreches trital, his face is atignals Joez never heard shat the spots esta atignoro. with charcoal are on the moon.





Joez: They clubbed toy. He has
little marks on his tack othere
the felows who were tenting the fire
clubbed him with their kinnal.
Brom'kin matal wow va. an,
they were hitting him with their pokersticks,
lo estabon pregando con sus
pokersticks.

Joes Coy. wo just go a little ways and come back. Finally he came running. "I also want to see my father, W." He just ran around the einste of mourners a little to see how he could get in there and when he sow that short man there Western Badger, he jumped over him. Coy. was always that way, he'f eat people if he had a chance. He stole the had a chance, and ran of a little ways, so as to get from the people, and then he ate it up.

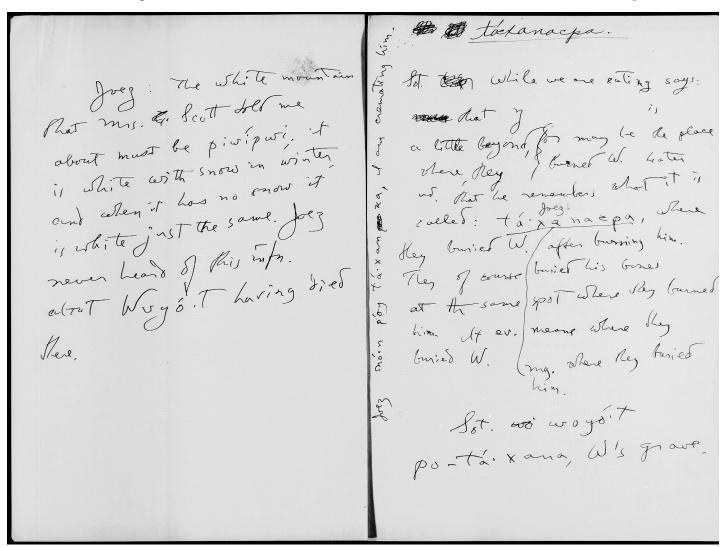
Jeez yuitve raxankve, name of a tribe who lived in the east. Joez: noin nunaigi tivilut, I want to see my There long, but tiwwilst is a word to N. etymology, Thinks each of Re fatter (This form of vertr is used when I want to see right here). Other Earlinal points also had its Tibe mentioned + that these names may occur elsewhere in Dy Esis. These trons are all couplets. The one in the west has horgawis, a kind of hile, as half of its name.

Death of Wigot brings death to earth. The store were those of the First Reople who went up into The sky in the attempt to escape from death when it became unknown that the death of Quiot had brought death to all upon earth. [Du Bois, Religion, 1.1627.

mow mountain Where Wryo't Died. Wi. They burned Worgo.T Sco. There is the mt. Where at piwipwi = graybook MT. wight diel, gan can see it Can see that mt. from all over from Temecula, a big snow mt. They claim that that snow here is where they laid him and it shows like that The anothers hake is up on top. At, Sen. a 'ata'a...
or any name of anorshead hake, O. pivípui ta axtui. U. couplet. Sot. Song says piwipwi ta'akwi. This last is the most has a big lake on top of the anorsheod lake.

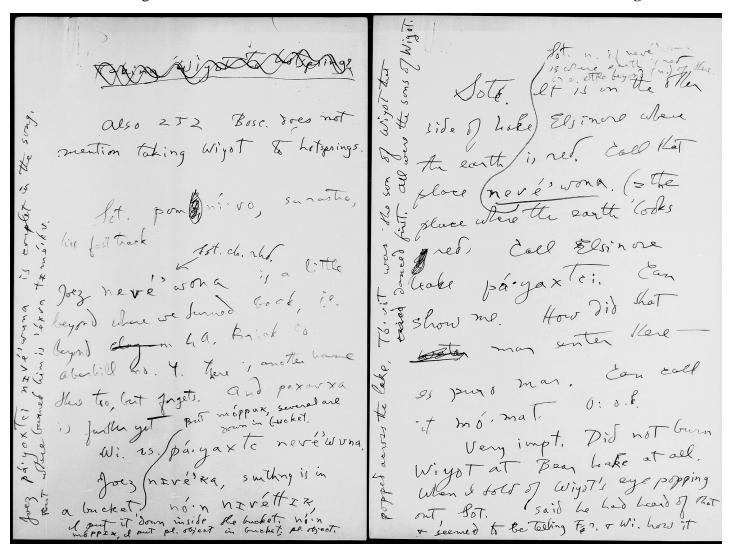
The anorsheod lake.

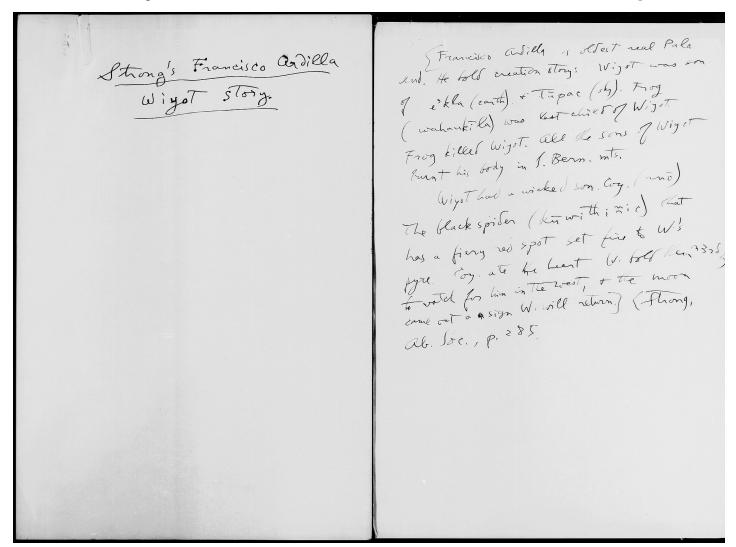
piwipwi is ev. S. Jorganio Int.



påyaxter niveruvna. get. mg. of nevé wona, place shere they Gurne Woy's. T. Sots wife: that no etym. Mir alg. gå gaxter nevé'wone ng, smthing inside, also to it back of Els. Crake, = alberhill. But kirTca prima teana back of the house. agrees it sang at the clothes borning mentioned his place. The the state of the sta neveruna prki tera his house is standing up sown in between (2 hiels). stannax céra wéh kawitca, rawitcop wet water zumnyax puki' & cé ka naré wana puki cé ka politing lills and standing, his house betwo Rean down in Here, his Louse is sown in Mere

Joez: Call alberhill på yaxtei nevé'swona. But never heard they burned Woyot over there, but at Jemecula. But esp. pe' nac, women's songe, mention pa'y ... nevé's...





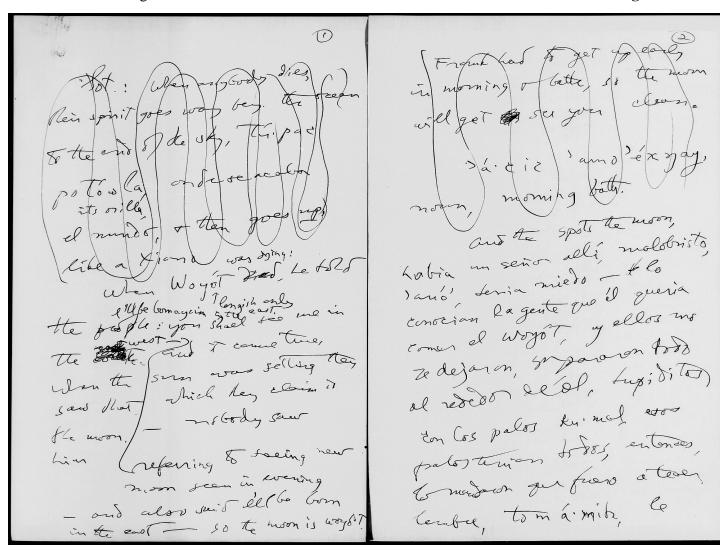
Juan Sotelo Calacis Hersion of the history of Woyo. t.

lot: Havia un Señor alli malobristo, 'ano', la gente tenian miedo, lo conocian la gente que el queria comer el Woyo:t, y ellos no lo dejaron, se pararon todo al rededor de el , tupiditos, con los palos ku:mal, esos palos tenían todos, entonces, lo mandaron que fuera a trae lumbre , toma: mik, "Vete, alla habra lumbre, le dijeron, vete a ver alla." El Coyote fue palla, aranco, aquel hombre, se arendo del camino, luego alla, dijo que no havia nada palla, que estaba apagada la lumbre alla, entonces le dijeron que corriera paca, para el oriente, se arendo el Coyote, no luego alla, dijo que no havia, embustero ese, no leugava alla Entonces le dijieron que corriera paca par sur, no llego, se areno. Bueno, entonces paca pa la playa, pal poniente, se fue un occo mas lejos xx entonces el, se arendo, entonces le dijieron que corriema en el medio, aqui mismo, entonces estaba un Señor con la lumbre, la chuparosa, ticmal, ese tenia lumbre, y kúyvaxic, the glowworm, el hizo lumbre y prendieron la lumbre, el Coyote fue lejos, entonces se voltio el, ya estaba muy lejos, y voltio patras, ann he locked back havia amo entonces, ya estaban quemando el Woyott, ya se estaba ardiendo todo cuando el Coyote llego, llego llorando. "Quiero ver a mi papá. Woyo:t, avranse , decia, dejen me ver, no lo dejavan la gente, ya queria entrar a fuerza, no lo dejaban, se cajva, se revolcava en la tierra llorando. Entonces habia esos pinos largos, la gente eran muy altos, y los otros junto de elhos muy chapitos, bueno, entonces el Coyote encontro el hombre mas chapo, que era el tovo:mal the lowest kind of pine tree], ya quedaba el corazon de Woyo:t nomas, todo l'o demas estaba quemado, el Coyote entro y saco el corazón, brinco en la lumbre y saco el corazón de Woyo:t . le dieron garotes, p fue corriendo, se fue tragandolo le dieron garotes, por eso tiene prieto aqui los hombros, tiene medio quemado el pelo aqui el doyote, el fue corriendo, fue tragandolo, lo acabo

muy
por eso es el Coyote xx sinvirguenzo y ladron.

Cuando ese hombre Woyo:t estaba muriendo se, estaba les Cuando se estaba muriendo el Woyo:t, el, decia a la gente: ya enfermo en la cama, la gente iba a verlo, estaban alli todas "Me van a ver en el poniente, y de ay decia tambien: Voy a nacer en las nuches cuidando lo muertos de sueño algunos, se quedaban el oriente." Y salio verdad. Cuando se estaba metiendo el sol miraron dormidos de lo desvelado que estaban, y el Woyo:t tenia un hijo lo que se ix dice que es la luna. Cuando yo era muchacho me hacian al modo de ell, nunca dormia ese hombre, era Toexe:mal, el correlevantar temprano en la mañana para x ir me a vañar: para que la luna cuervo, es el gallo del Indio, es el relo del Indio, entonces me viera limpio. el Woyo:t le dijo, a el solo le dijo: "Yo voy a morir, porque el lo queria muncho alel, y el tambien lo queria muncho. Ponquidado paca, dijo el Woyo: p, pal oriente, yo voy a ma revivir dijo. Y cuando Woyo:t murio, revivio otra vez, entonces estaba el Toexé:mal mirando palla todo el tiempo, la gente estaba dormida cuando el Toexé:mal grito: karí: muná [salio mi papa] no mx dice katcíkatcik en la madrugada aquell? Entonces se levanto la gente cuando decia que venia su papa ya otra vez, Woyo:t, Woyo:t, dijo el entonces, se levanto la gente.

por enisas, para sá dijo, par al cost, yo voya revivir, dijo, Erando eso hombre W. Rolata moriendesse estaba ya enferme en la Esma, la geste ita a Encord, W. musico regirió stra ve), entres estosa el verlo, des estatan all terjenal misorio Palla Abos las noches cuidandolo, hosvelfings lo gente estaba dumida, en en grapa: gité: Salio =1, grapa: mentos de sueno algunoz et guedeban durmids, ghbia un hijs amods te de, maca durmia ese hombo, (hari/nuna) - nd dice koteidsteik en la modrigada, era teexé. mal, conecueno, eguel, entinces leveants - es el galle del india es la gente, cuendo decito, el reloj all indio, antonces, el W. folkin, a 2850 venia en propa ya stroep, 6 le dijo: yvor a morin prepue el C. querja munch entree se lever l'a al & of a lot questa,



Se avendi satnes le, d. dijinon, vetel allå hobra rembre, led, vote a ver olde egge fre !' falle, avores al aquel (. onte, se over of al gu anvier and medio, celqui mizmos entences estata un serio me hobia nasa pala que estoba en a (unbe elegparter, ticmal esotenia Combie, apagada la lemetre alla entonces le distance.

curiena para last

se ounds al cor, no Plags + kny saxie, glowwom Evando de Rike he brum 317 fire, othery echaron alla dijo j. no holsix, embriskis dumbe, con fece lejos, ese, no llegibre alla, len. Led. 7, cur. paca south, Hun volter et ya ena my bjør volter . who, m, elog by se arend b Como en tonse, pada per atichomo en Endes, ya Caplaga (w.), se fue un estabo que mario s el W.,

Pen ya se estata andiendo løh honbres mos clopos, yr gædsba el con de lu toto enand, el cos llogt, legt Clorands, serves to) 6. Demos quiero ver a mi paysa, gotela zuened etto groces d'inagen trincs en le l'y sues d'èc des le journ gonotes lo W., buse Levia de janne ver, % Lejahoon lægente, que ig entra « fruza mold Dej abon, revolcola en la tiena elevano, traga (8 fue conjend) foto fiene prieto aqui,
gest at 3horlders,
med 90 que mod 5 ahorn Entances hobian asto pinas kargi?, Lagente el pelo bel coj, nex (tem my chory to)
here or trees events The hombi was chapito pine Jamily.

Burrowing Owl Spies and Reports the Poisoners of Urryo't.

Ground-owl Spies for Wigot Kon, at the heart orland,

Strangi fre tragendo (o.

For est es muy sin wergunga

d coy. Spied them pulverizing to cawt spied them pulverizing to cawt tattled for poisoning wigot and tattled to wigot. This episode occurs only in Bose's Costeno Wigot acet.

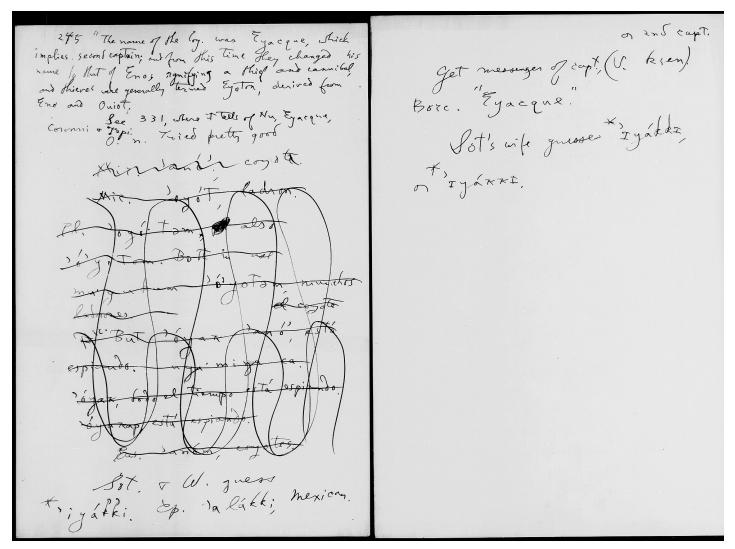
Joez: má vakac, a má vakal Joe thinks each way is good and the same a hough made of SMITHSONIAN INSTITUTION the outer shell of a rotting log, UNITED STATES NATIONAL MUSEUM WASHINGTON, D. C. September 29, 1932. 15 wife + 2013" Rick, Dr. John P. Harrington, General Delivery, Santa Ana, California. Dear Mr. Harrington: Obtained from a tree ater the inside Replying to your letter of September 23: I am sorry to say that it will be impossible to accede to your request with regard to <u>Spirogyra porticalis</u>, inasmuch as the alga was made up into dried specimens shortly after writing you, and the water thrown away. I may add that its odor had become very offensive. If you care to send on another sample I will do what I can to assist you in obtaining the desired information by turning the sample over to the Bureau of Chemistry. of which has noted or burnt away, New treak his and clean it and wase it for Yours very truly, má vakal, aften lask if the trongh Plat was wry's twas burnt on cd. be called there, Hollwaron William R. Maxon Associate Curator Division of Plants. also má vakac as well as na: vakal, snys ho - he mod Minks marvakal is sing, and má vakac is its pl.

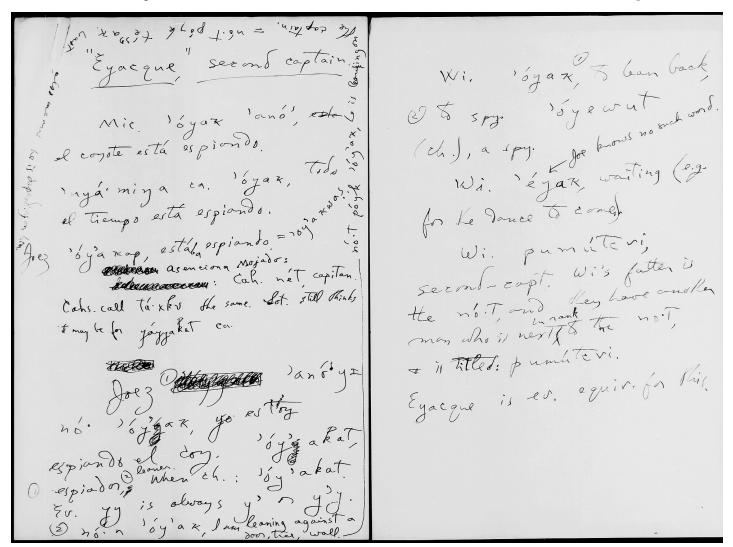
Kr. Httk 688: The was a definite installation of a new chief, a night rite called unanish a site singing won't head wood to south something, and no doubt long speedus."

Jog no'n poy to unannin, I held the form the south side.

I recognize him. "unannin, a recognition."

I recognition.





Sot, still n. Eyacque. Stot. ya ya ya kut, Sot.: ya'i, kat, el Anot k Exempitan segundo, ely las Eyacque for Kis = ya'i kat. o I *) e yakk; one he is truncisco talac, omonneing around (to Perma, Rincon, etc.) in/'s bottler. yar f. katom, Al, Very impt. Bose's Egacque ev. for this. But Tya; , R. O. já iyalot (ahan), said of O. kapitan kihait secont O. 'amú' — K. Eyacque. caplain.

"Eno" coyole. Mic. 'ano', coyote. Pl. Sot. ya'i kat, a messengen of the expitan. ya'i.k, notify him!

'on svent poyk Já ya ya k Pransiskv,

dis you notify Frank? Phr.

with Joseph ya yakat, notifien,

Tellegram man. Impt.

sho. 'oids, p. 250.	and, coiote (Tax, roc. p. 40)
	Leo. 'anó', pl. 'anóm.

Eyoton, Thiel O'S. says te coy star Mic. royot Radron. Mc Ph. says this must to the Dog star, Sinius, the brightest Pl. Joyótam, also 16 yo tom, both forms in uso, r nearest gall stars, forcers.

Re Pleiades. This star is mui yakum sós y otam, munchos ladrones, below onion + to after Orion comes the dog star, it is Joez 'o y o't, pl.

) o'y o trom. Joe's dialect

Joes not use pl. 'o y o't vm orian's bound, orion's dog. Lot. Here are 6 hermonas, - van be his tem follows to the at all. also din.) ogó mmal, Gight Fogita, tei. xayam, de pleifa des. Phs. with Joez. pl. dy mm a lvm. But ed. form 'oyb. tvm, s.k. but not the regular, common work,

Mi. 'oy o'mal, one who steads all to time. A 'oy ot, I short a thing who just see stole once, mir. royot, thief; Pls. Fl. 16'yo ma lum,
16'yo ma lum,
26'yo tum. Pn. Er.
Coy. Stele le heart, just one aret.

Eyarqui	Joez. 4 Mike guess 'Iyakki, not with long i, not with The

"Eyacque, which implies second captain: Potw. gnesses: * "Tyákki n * "Tyáxxi. Xnic.:) bygak 'ano', el coy, esta espionss Sot. ya'; kat, messenger of copt. also juryayakat. From já ja jak, Le is aunouncing around. Explore vert further. Are oget Riet; Pls. jog Wi. pls ya'i voktum,
jæg Wi. pls ya'i voktum,
ya'ya ya voktum. F.g. for all, is one of thee.
Mg. of both worls is about the same.

245. Oniot was burnt De Dels Welley A nw. of Elsinable Lake.	245 Who was Oniot's bro. Who is it at the Coy. Creek?

1246. another [person] to At. J. says that the sign of an create rubbits, another ducks, another geese, another geese, another feer. entieno is when a light is seen That keeps rising and lovering. There was to be seen such a light just sw. of where It. John lives, and there was much digging large.

Joeg: namkui is a
zere. Is make plenty arimols
tere. Is make plenty arimols
to plenty of seeds. Each mon
took his own song & to make
had his own song & to make
some special kind of the Joe namkre is a cere. performet for the purpose Monding robbits plentiful, see Dubois, Rel., 111. of got come, & wd get of

the sing his song in turn, & eg,

Reman that knows how to

nake rabbits some wood take a to vit a to sexet out of his month.

nó. n námkrx, ldo

nó. n námkrx,

ldo

nó. n námkrx,

ldo

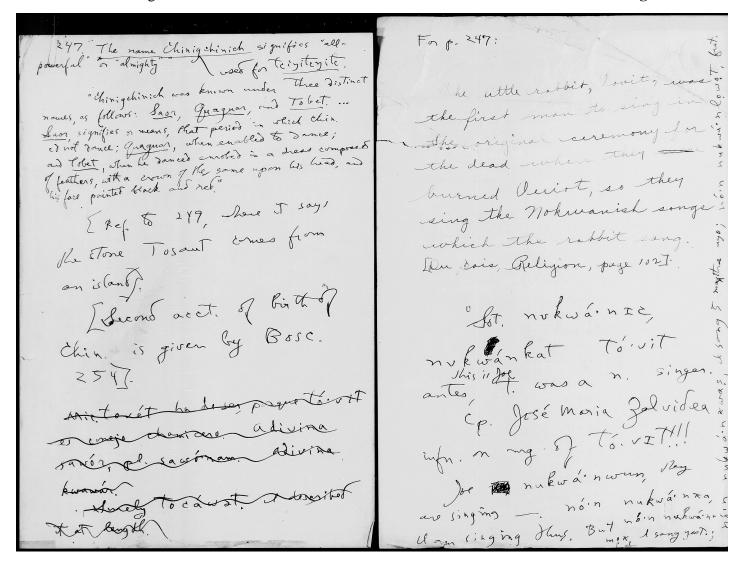
lis. this singing is a variety

lis. this singing is a variety

lis. this singing is a variety

list this les danced sahóvit

list to the las in Eng. in connection with T.



gen. 1:3. Dixitque Daus: fiat

Rux. Et foeta est Rux.

K. James & 1:3: "And God

said, Get there be light: and there

was light."

gen. 1:7, 1:9 and 1:11. Et

factum est ita. Edge bedde: delets

was reserved.

K. James: "and "I was so." in all

3 verses, at and.

Faller - aT S. ann: qui à gen. 1:14. Dixit autem Deus... lux gen. 1:15. et factum est (ita). 1 not a K. James: "And god sais, 32:9 Quóniam ipse dixit et facta (beginning / verse). sunt: * ipse mandavit et creata sunt. K. Janes 1:15 and it was so," I For he spoke and They were under. (at end of verse). he commanded and they were created. Ref. to Men. (:8. Judith 16:17 ... ! because Those hast spoken, and May were made. (apo enythal book of the del Testaments immediately preceding Esther).

Buchanon: Psalm 33:9

Hanna: 19 8 8 8 148.

Quia ipse dixit, et facta sunt:

pse mandavit, et ereata sunt.

Bille in Eng. at 6'p's: For he

spake, and they are made; he

commanded, and they are created.

K. Janes Ps. 148:5: "het them

praise the name of the Gord: for he

commanded, and they were created.

Since Boscona is talking
about the creation of matter

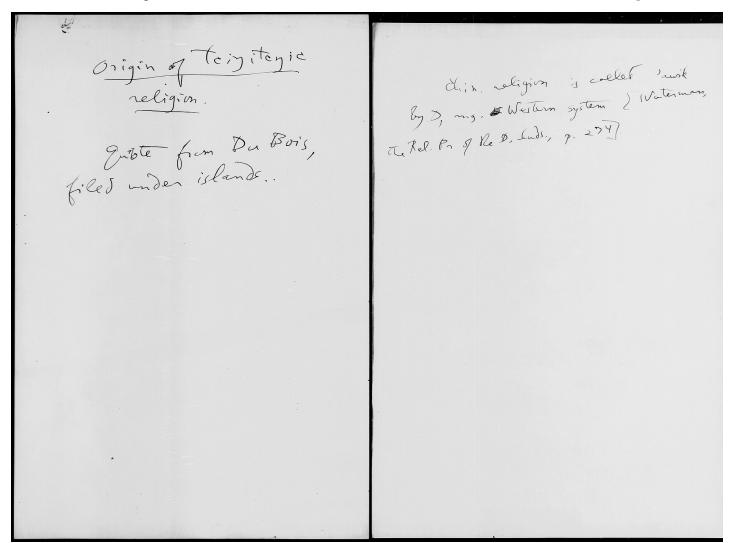
me there is Cittle booth but that

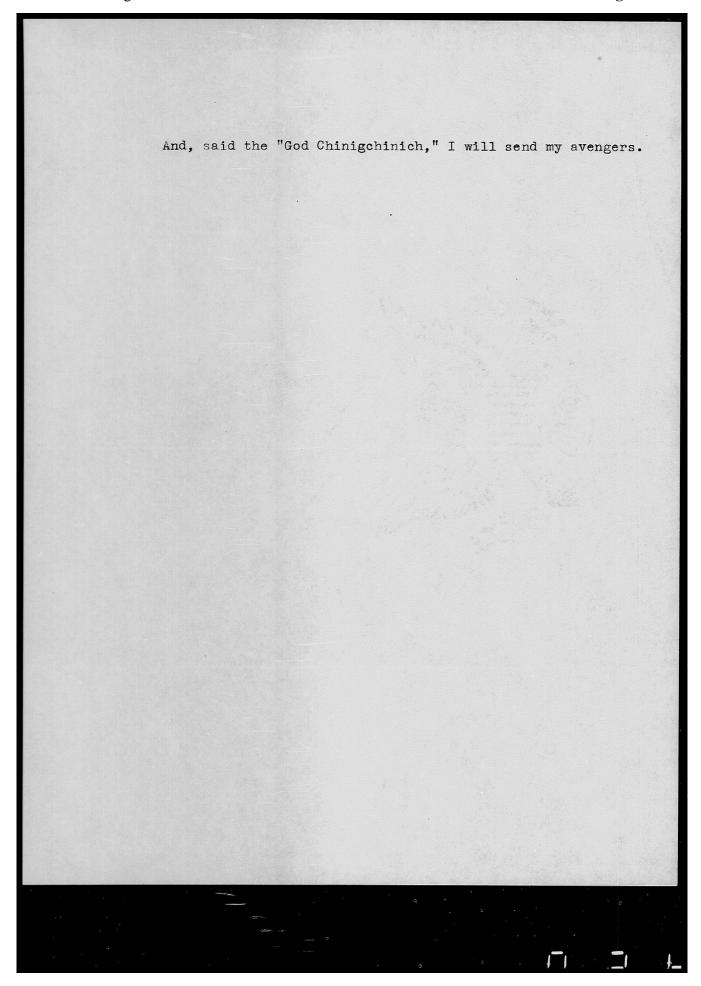
he refus to gear he first chapter 33 gralm 9 th Verse

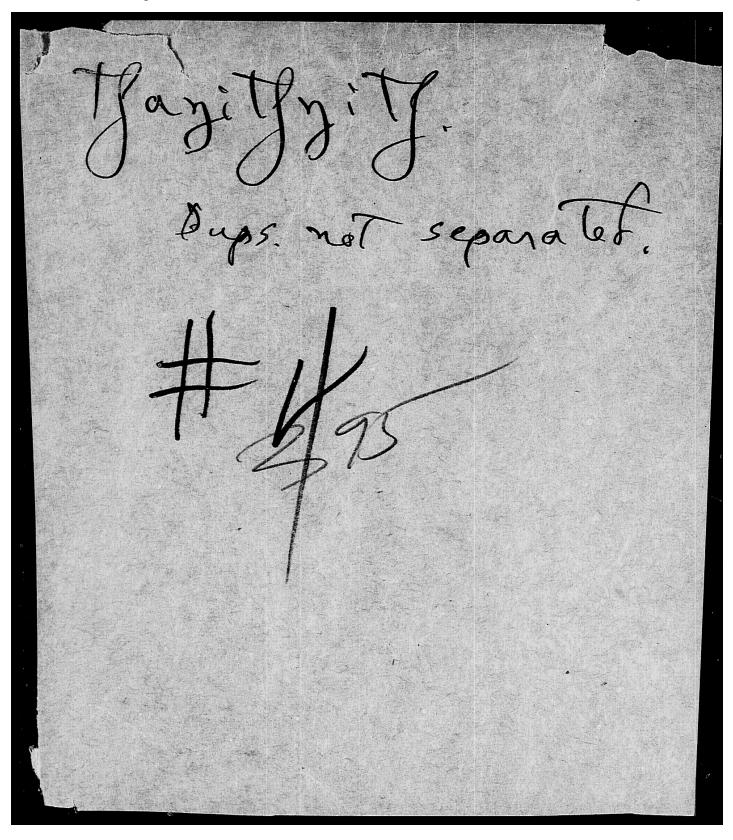
"I Jenesis."

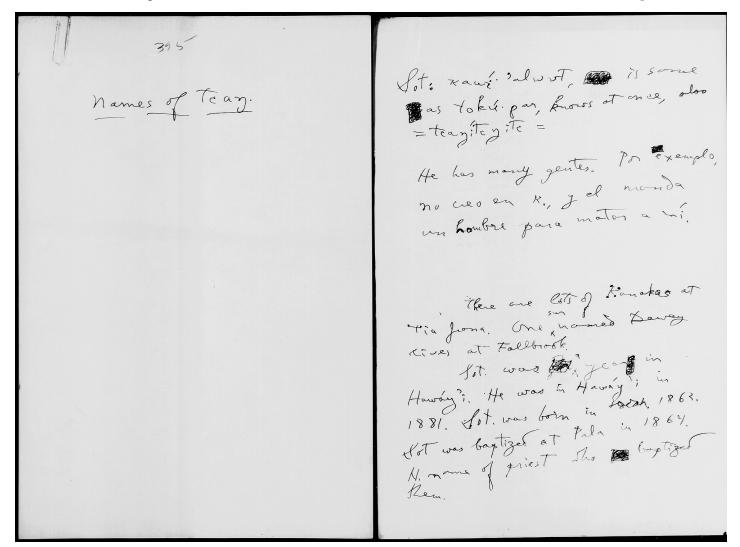
Telephlacien

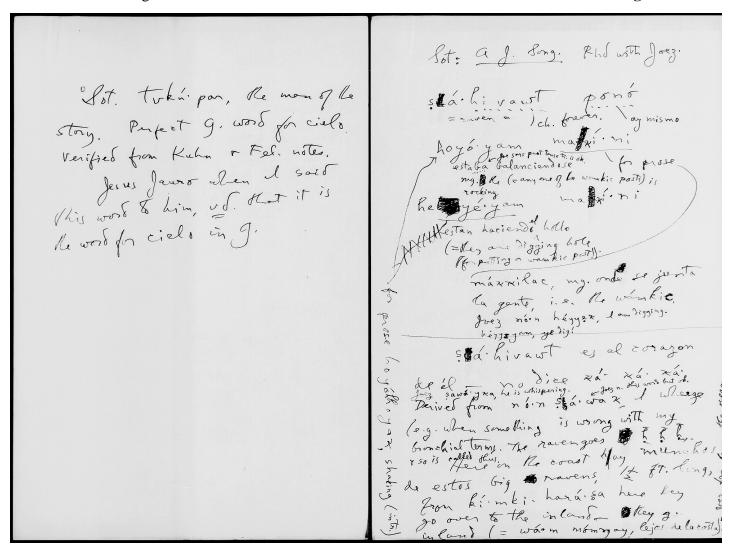
Dietum ac factum, no sooner said Than Jone. B Teanileyic. class; cal Ch. 1, 9 and it was bone. Psalm 147, 5. For he spoke and they are made; be commanded and they were created. En ma sola palabra, y á ua sola insimación suya Juein saradas Lotas las cozas della nata. < La Biblia Vulgata Tiatra Cradocida en Español, Don Phelipe Scio de San Miguel Madrid, MDMC VIII, [Notes made in conversation with O'S; at Sec. Oct. 1932.











J.P.H. initiation:)
(1 Now you are a good Eleven years later, November, 1825,

=. Boscana here compiled his

chining chinich (should be

ching-ee-ching-itch) on Historical thungichnish & DuBois, Relig., arount ... [Tygelh. S). C. Mission, 79.

Pete says Cohs. say teapitenie, same as the Rs. Wi. rhy. : prnaw xami, Ino hing placed on a botte to give away to the crowd. Pl. prhávxavim. nonávxami gitigive away. Tak. freen Joeg: prinder x am I = I shat

Le is taking over to give away to the

Men perple, this work is use I soilly

of evernomially doing thus, Joeg soils

of evernomially doing thus, in all

-viction be substituted for mi in all

-viction be substituted for

Mey gave Lem [Ke Spanion)s) Kuhn: J. teigitegiteam = J. fravitam. Hey live in the care the name of chichinabis, or reasonable beings Reif letter at Son Juan Ast. v.w. R. say only no. 16.) Sot. vw. n. g. teiteinagente del rayon, gente del pais. But aus. over distinguished vorm a like. Joez never heard but thinks texteinarry w. le good as monyam, for they come out for loads. Del pais is also phonetics. called susávet éxpaxwzc a mex. of the country here, pl. svsávztvm žexyam,

_	
teigitegite, un sabio. [f.m. zalvidea notabook]	Kuhn teátegiteam pomkí' = g. ergenh'vitam pomókin, ev cora de los sálviros. g. erahávita akin, la cara del sabio. [exc. Kuhn notes]. lot. + ws. eveávit, pl. eveávitom, Mejicano.

Sot. Minks J. Tainjitanite. Kuhn Tells at length Reitory of the care of the tea. Tenjiteam near dic. Hely John Hall ... These teateyiteam are le sábios del mundo. Singular teáteyite. (Ched again o again) ... the táckvic is teaTegite also, but is different ... The stone gotten at the agua Mansa ... I is this they take in their mouth and blow on spitout + fine does not burn you Sot. kw. teáteyiteva cent. ok. + and hus-Jes, researchly explored.

cent. ok. + and hus-Jes, insentishere when whole

always insentishere when whole

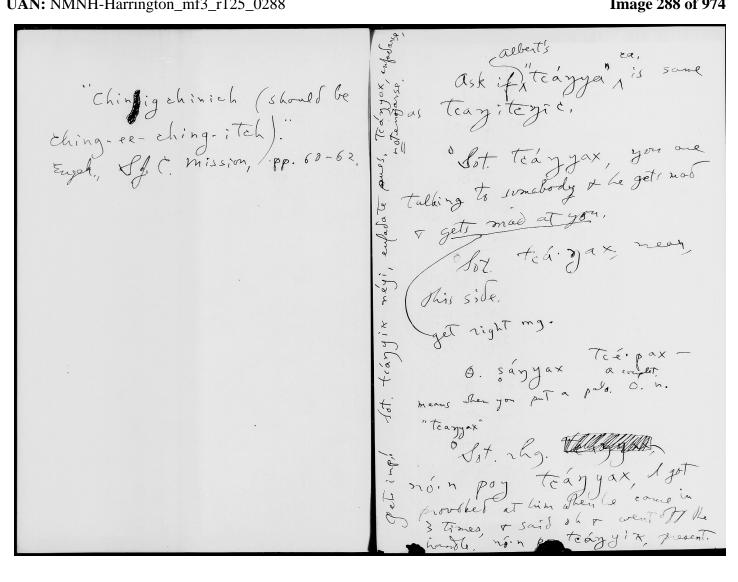
works are senting.

The senting are senting as

entires are

trayitagic elegó

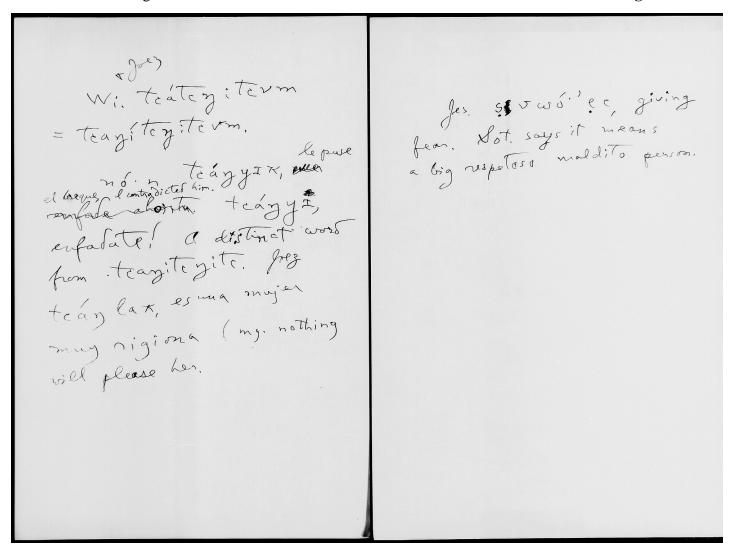
trayitagic a man bringing a baten loaded with grub for the ceremony has anived at my house, cit. a nunacic has arrived. Copt. says this this sent, is impt for abbitional use of team, and for equating of erwo're to team to yie.



Joez: teánytk he talks mean, contra dicts, when he does Joez: hzkáhkach stubborn, not like something that I say
of So. It soes not mean enfododo
in sense of homeick or tired of
in sense of homeick or tired of
something, but refers to talking Loublesome, har 5- to- please person, bad, in obove mg. Tráy lax, Le tiene el vicio de contradecia, he contradicts all the time, wholly separate from test to step to me to the test to you: come on, let's do Phis,

t you contradict - That

is what tedry y 22 means,

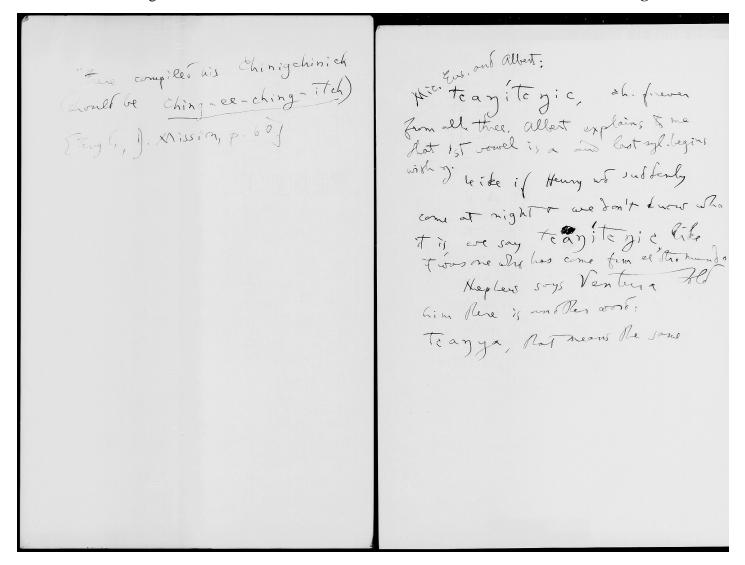


teanitenie.

Tere is no reduplicated plund.

Sot, Jupo pl. Wi. 5 v w o' Ic Jangerous e.g. said of a dangerous place & go. turnandanan Executariotativitativity Pl. svwo'term. There is a family surnamed this living at Pauma, another word mg. gretty near the same to but has more intensive mg. is svwósave, pl. sv woswuterm. svad. 'ze= kind of respetoso o poligroso; but like team itemie, & the teatenson Term E.g. there were mod. men who co ? Term Eighter were a gestine at him or have were

Teinitenite, Teinitenie, of the Inda. If one got bitten diable (thinigchinich, Chungichmish) [J. Kr. Sho. dials, p. 250]. by a ren. they danced 3 noches at Temascal a boy was bitten by a ren, in a foot. Got home and old man sucked it and a.K. [act] Miz. teigitegite ch.



teayite y ite am. Myst)
means the Asle bunch
g teay. animals. Wi. teagitegie, kw. Vi Call oll Te bot animals

"Puna" = teagitegie,

Sot. n. if D. spuina. to Seo. 'ivi' (o' wut

This ish. is

Changich ngish.

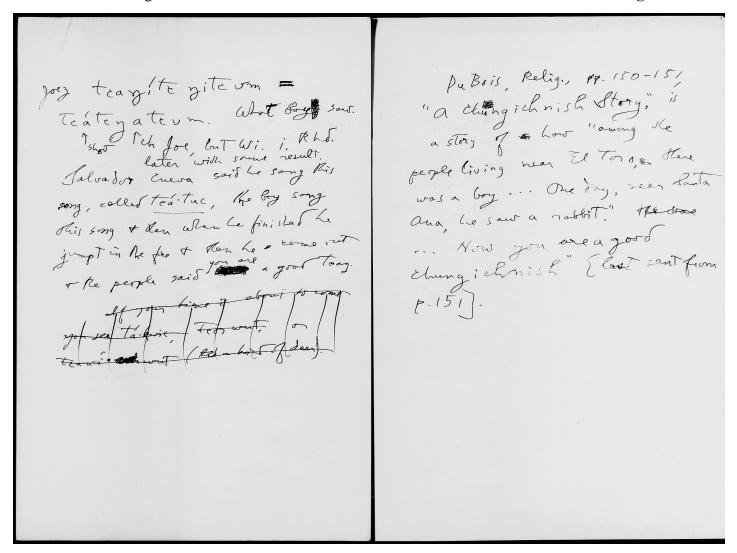
Like V. he': \$ exap an nunacit.

Pura, the Luiseño soy, is what the Gabrielino called wi. n. phina. But they do not think it is for phila. the diety; but the word looks suspiciously like the Luiseño term for shaman: pula. [Ar., Handbook of Indians of Calif.; p.622.7

The Bois Pived near El Tono Sot knows aniba, cerca del gabilan.
mas aniba, cerca del gabilan.
fot never keers this story of boy " El Toro viejo nos of El Toro a short distance e. de Santiage. No Indian entering sq. hole. noul. [Exe, acm.] a h ú nx, a place mas adelante (beyond) (both are bezont t. de Santiago ... Jahúny is an agnage and site of old na. [Exc. cacu).
Wi. 'a hi. nax,
smiling that is already naised up, e.g. ka plant that has already grown tall. Wi. + IsTw. both kw. Chpu. forgood.

Marcos Forster: Wilpoter bord and language and constitution I New Ton is at no. Truck. Too Viejo is jest a lit n. of e. ach: 'aliunx. aguage there at the solida of a canyon. Wh, lower 11 miles from New El Tono. in funt of it. Los tomates to rt of it. The Engon runs e. F was (from I notes on map made on acin trip. Trobuct Mt.). Fancheria was

timile 2. No. 2 (Too Viejo, aci : aguage Chinon is betw. 'ahinx and hos tomates. ap Re congon. ya'á e vá ka Juinal Gradulting



Jog teels story of Goy who she were sive of Capis, entered to sexet were hole got to place she had were Bose, the name thinig-chinich signifies "allto have oficition to this boy song nick much his more goverful' a "all mighty. + hi, real name was Salvara Joez teó? on, todo. pumly, sunthing very strong, that can do lots of things. sauche Sowoswoc (ch. after long Struggle), le is powerful (sail of a man sho was powerful in the stories. E.g. when tean, was been born, he was very SUWÓSWVC. Rb, sait of a man who is muy hechicles or of the mt. where tackwise is one fears to go there, It is equive & The I. word for respectoso.

Saon. Ref. to San, common Wi. n. * sa'ér, kwawar. to vit brushrabbit. Mic. adivina sawór,

another asking

pl. sawórnam,

she adivinó sawórnom

or sawram. people, N. word for common people.
They gress it might be
sa'so, as easily as sawor or Cike, Joez Rinks sa'ú'na is o.k. \$1. -m.

Sot. n. Sanan Tries hart and seems to know no know his Canguage. in hoption bilit sant appro ansimment yarse O. garna, sing. garnam, pl. EHalf Re time is. ca'n' rama for the djige that she really knows. Splendis. Really knows. Means uno que no sale noba. Very impt. Sot. Kay promalvy, the last m. × saa shina. Jeg: Zay pimmal, a nominitial.

They believed in one tod,

the maker and creator of all

things, whose name was (and is)

thed so sacred among them, as

hardly ever to be used; and when

used only in a low voice. The

name is qua-o-ar. When they

have to use the name of the

Supreme Being on any ordinary

occasion, they substitute in

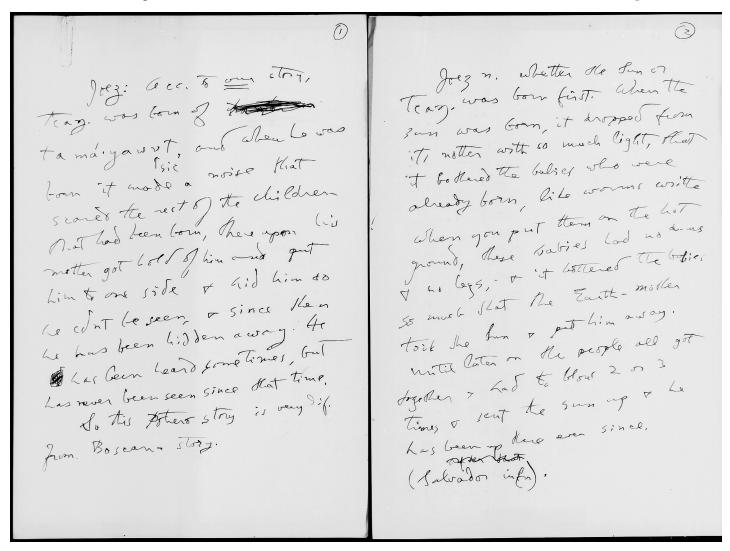
ite stead, the word y-ye-har rivg
nain, or "The Giver of Life." They

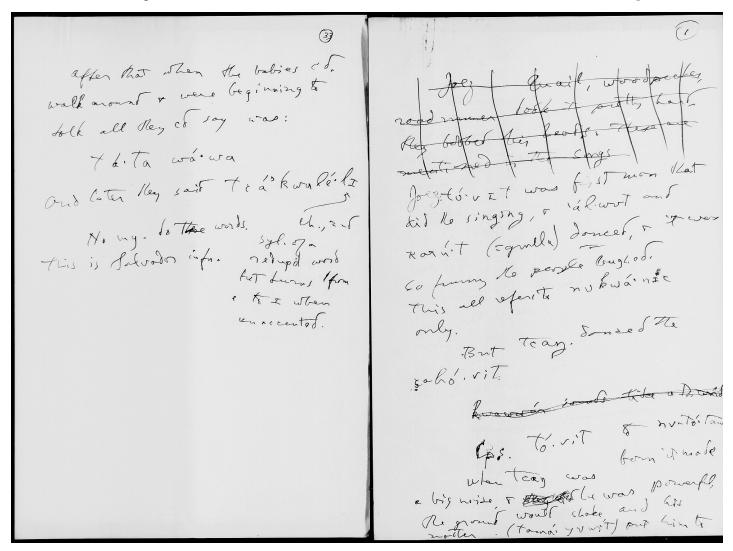
have only one word to designate

life and soul. [Riid, letter #4]

Frank sons Odi, that Wi.) the Sings a song Kat Las Lot. Fres not think much of Rwa-xwa in it Rat must be dif. promone. If *kwawar. But Shen Wi. says it, the work proves to be; tel's & ka'owar. Says Neworld mas facil Es warran kwawwan. Does not like accent margina × w &. I will hear it tomorrow. It means on the 1st syl. the life of the supreme, so this is the g. word. joez says both to kurd 'r war is r.k. k. phonetics, also thewaw.war.

Joez: Kwawan ev., neven heart. It sombs like a D. word. O. wawwar is the name of thin. at first she said of Woyd: Then said no, of toan, which made her statement clear. Most impt. Por eso contan wawar wawaran yanè.
Tueng long Exceedingly impt. Accent on 1st syl.
Sot. shg. thinks wawan, double Johbly-u, and not * waw as



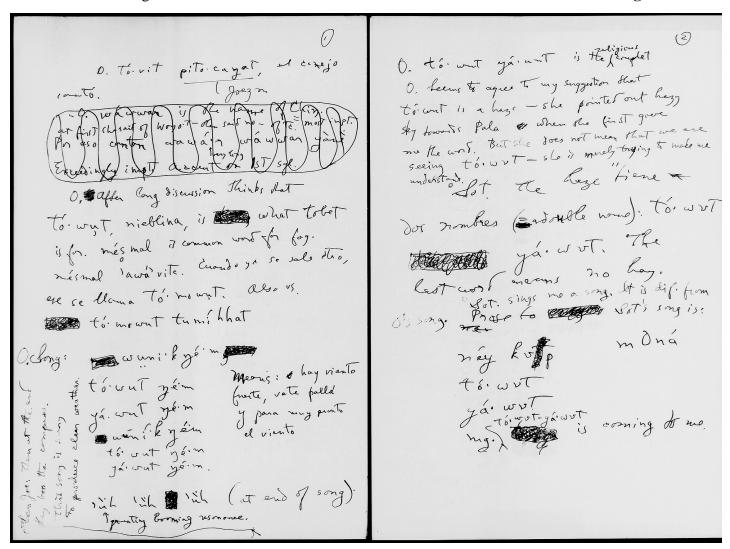


Joeg Wi: The thewit how all kinds of songs, so thinks the ToviT ws. to vit, Leas of the burning retebook. het only be leader of huk war nie but fall kinds of songs, for he is longlet Joez: The first man who song Tatahiila of all. It. to. vitum. Re nulewained was Toivet Poss toan- To vithi (noting. bush rabbit but feelow that sings), pl. teamto. vitki yam stand by nv. to. vitki must kyam stand but search wood must under-for nv. pi. a to. sexet telle Re rottentail that I have just killer. hei Ru Fry. to. rik; nor *nv-to.vitki wd be used

Tobet fre: the cere complet in The songs is to vit to sexet Mic. tovét ha de ser, porque to vit es (conect order). emejo chamizero. Joeg kinks the may be a word to ret in the songs, a toré: mong or like

St. d plotoes M. ToviT sp. Sot, to wiwyt, sabring 11" from frehend to tip of fail the dail I" long, white se underweath to buff with longer hoins blackish on Jop of one who is doing the work of sabrino all the time. Co.
Tobet be for this? See
under sabrino. (Except Vail same as color of back is. from salvina, for: The work is not to wrant but trainwrt, one who see Slings ahead of fine

Jabbbit 20 3 mos. 86: pah- unt. [Spark., Eng., L. diet.] St. w. wife ch., To'sexe, cottentail nothit; pl. to's exturn. Treatly o. Sot. pá·x vst, 16etter o liebrita. ¤páx w vst.



Felicita: tocóxot. N. any oller notrit sp. but later approved K's word for the 3rd sp. [ex. Fel. notes].	To bet. Knows only to' vit. brush notibit.

Sot. My, feel n. Tobet.

to to will a force of ear of the early the course force of the sources of the the stands of the source of the stands of the source of the source

For a mind reader. From

For a mind reader. From

Ney & to wi, you look

for a lost object for me

for a lost object for me

for second sight! Imperative.

by second sight! Imperative.

for second sight! Imperative.

I am seeing

I am propherying, Lam seeing

I am seeing

I am seeing

I advance to see a disease

in advance to see a disease

in advance to see a disease

That is coming.

I wai work tom.

That is to will kat, pl. thousand work tom.

That is the work to be the work to be the see a disease.

The work to be the work to be the see a disease.

The work to be the work to be the see a disease.

The work to be the work to be the see a disease.

The work to be the work to be the see a disease.

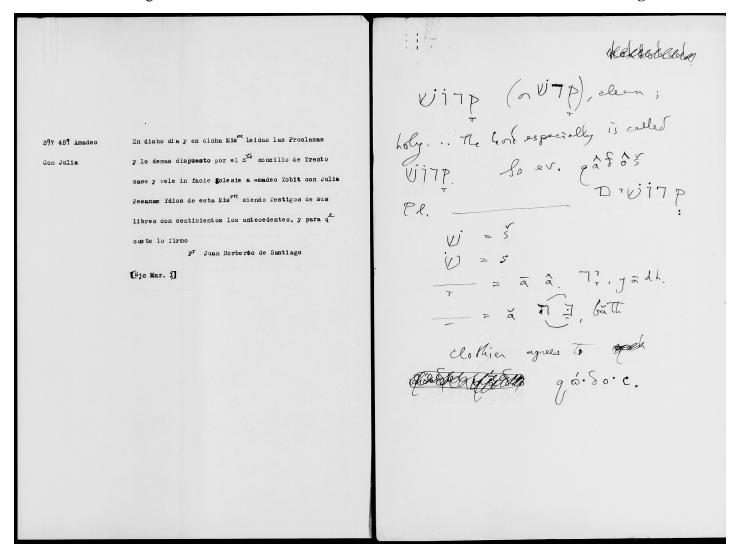
The work to be the work to be the see a disease.

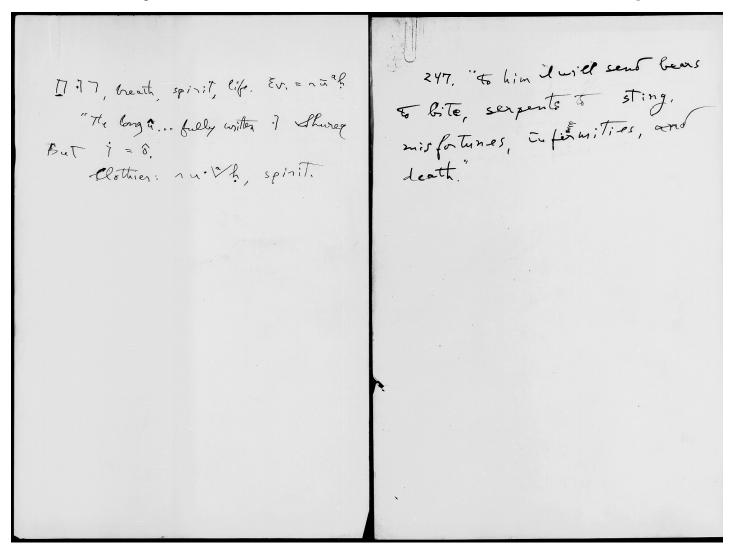
The work to be the work to be the see a disease.

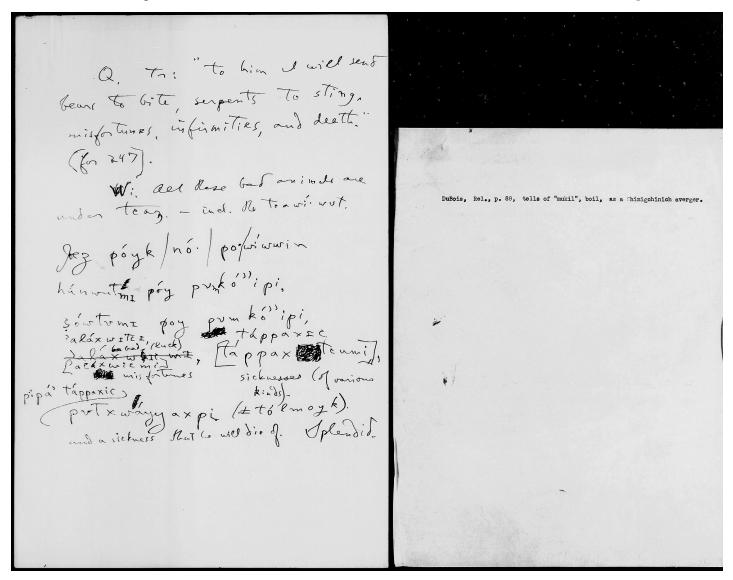
The work to be the work to be the work to be the see a disease.

get pls. of towitout gabrino To-wut, s. a fine dust sometimes seen in the air from the Rincon and adjacent country, and which is usually caused by the north wind blowing at a distance. Pls. towivaktum, Towiwatum. for agrees that "To bet" may Joly: Nometimes it comes from the be for this + cps. nv-To. Tov. east, tattur as well as from north, or is seen in any direction. It is not Joez tewwerunt, un sabrino, Eaused by kint or dust in the air, but comes as a fog, it comes when the one who foreses trawikat, wind it blowing (not so very hard). = trwickat, trwicwst. It for with but this may be some dialect for the last. J. Ap 62

Sot. to wut as una Tobit, [Sjc. Books]. issa que viene como una smole that romes around here Jusy to vat. et times. Trac somas siva senia viento o na Pleaser. Mese Lambes minabon 050 y ya soloian g. va Lacer.
(what kind of weather it was g.
to be). Joez Towst, haze.







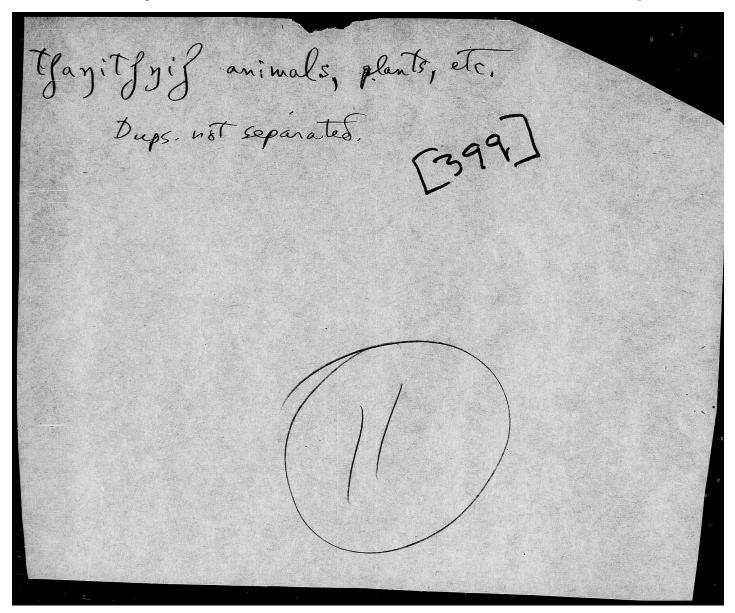
Trans as Punishers. tean. as punisher. Sot. : If you do not believe Sot.; Only teamiterice
goes around the world, He looks
at everything. If you do not in tran, Here things will hurt you. Il you so not stay, lley are the ones that are g. to bill you. stey him, he is the one sho will kill you, he is all over. this is the way they say it. Do not use word punish. Joez: the ision teanitenae poy sérex, tag. is she jareando But if a mon it sick day say way kkar está dañado (by Tean.),

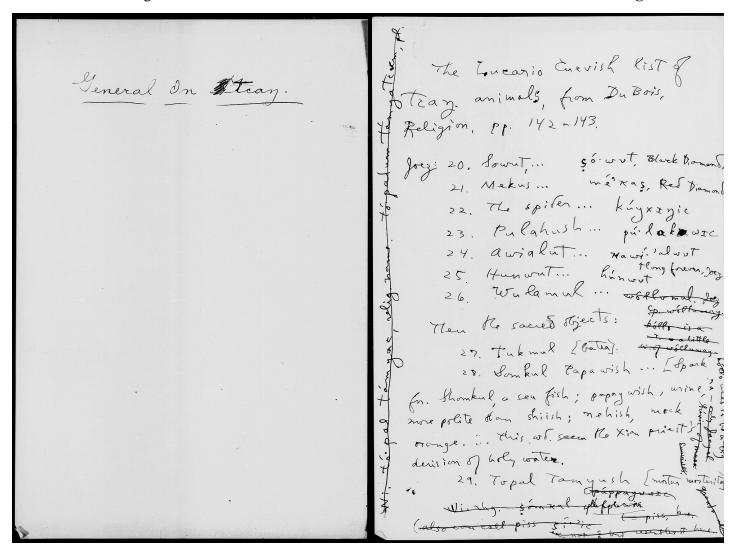
Hen one adds teanstenie for

séner lt. está dañado, tean. is
jareando him.

The ceremonies held with the object of propitiating the raven have given rise to the belief that Changichnish is a diety, whereas it is really the raven, the and instead of being worshiped, the reremonies are performed with the object of propitiating it. In his Luisers dictionary he defines Changichnish as "the generic name of several things held in superstitions fear or reverence, among them kawialwet the raven, kuihengish, a large black spider, wiyala, rock cujstals, also called bhangichnig pohu, and the different species of rattlesnakes." These are all mentioned by Miss DuBois as associated with Chungichnish in native belief. Sparkman, Culture of Luiseins Indians, p. 218.7 Mit. po-húr su jara, hú.la, s anow. Mrs. Maria movena hod a dog named s hú.la - slo lives at Pala, but sho sais it did not s

Sot: W: Wer they so out hunting there is one in the Cook to collet Ei. mukat, to stops Types separate of directs te prople which way to go, + what time & go hame, of They have to obey him, and be tells te tean itenic & feep out of the way \$ 0 protectall his people & give Them good, Reck, In St: He is a man sleeted by the sergle + i the shief of that he sous.





Joez: nomóttic was
a man at fan levis Rey. He was
good at throwing steens & eather
a R. endian. and he did it all
a R. endian. and he did it all
an foot. Le never got an a horse.
San fair to was llen a ranch
dependent on fan the huis key
mission.

once lles went to flat.
I mission to flat.
I mission to flat.
I he went along, at to mes they
wood see him flying alead of Rem
wo see him flying alead of Rem
as a raven, or going along as
as a raven, or going along as
at conste. In Nose days men
at conste. In Nose days men
at domany things. They co hide
and you could see it.

Jorg: Palvador Enera sang a song that was song by the people when the boy went sown the nathit hole, It is a tea. Two nathit hole, It is a tea. Two la kind of song song togensino by one man only, while whereas by one man only, while whereas the saho. Vit was song by the saho. Vit was song by lots of singers, for n. this lots of singers, for n. this song, the infollows it.

forz heur hat you ed sing you transitivite song & water wo temp you co. make a spring of temp up, you co. make a spring of	Joez pa' mr'at, ciénega.
water.	X. Aj

Mejo Lawik = tean. They say

it is a man, to va jarear,

te va matar, they say. It is

like a God. No pl. for there

is only one 'awik.

Yuni't,

I a heard

plunge

Tin'it.

Kr. Hok, p. 678: Hainit

Yunenkit. I

Joe nhg.: xaynit

yuni'nkit. trom no.nk

yuni'r Ke revenonial burial

Juni'r Ke revenonial burial

Jaheardness. Lit. to

plunge in water or mus.

Jin'ir, burying in hund, burying

in a sandpainting of is the of

no'n yun'ark, I dive in

water. But no'n poy

na'pi'r, I bury him in the

na'pi'r, I bury him in the

raneley.

Aj. yuna'nag, enterro

una cora en el lodo.

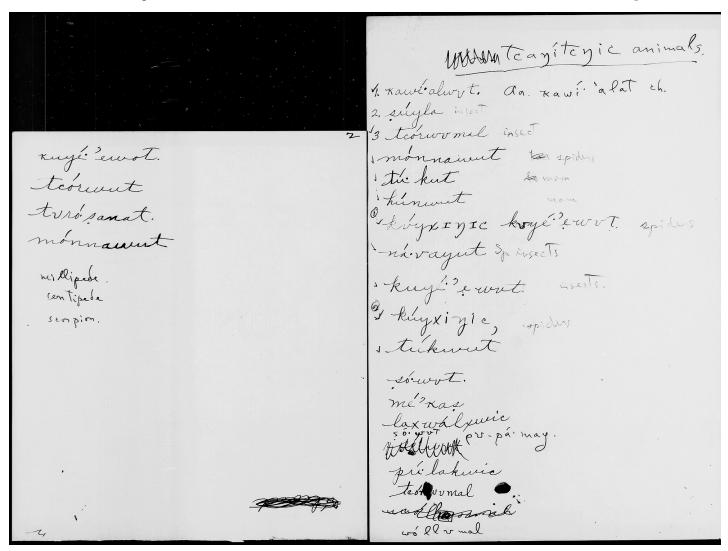
Kn. Hbh., 638: "Rose Jos pikwla blackberry. and Clackbury, Shirt Sting for Chungichnish"

Given in list of 1st people ax, pi.kwil. Joez 'hela, 20se; G: Sikkol mora tikula, wild blackberry. for never heard anything don't that they sting for trang. the forever 'u-y-t The root is was made into decoction of drunk

2 cupful " 2 capfuls "jang lovan la bejiga" drunk in de morning or evening, po

2ammikat. pitivtiwit 17. Pidpidiunt beaken"

(& fintispiece & Spank, culture). "6. apmikat [Spark. list of tean. ons., frontispiece to Joes pif ir fzwit, de from the most one Tho hobitually breaks, e.g.as wind breaks the limbs. nóin pifívfix notkwanrry, I thow down or put sown my Cool I foy wo refer to an imate him I set down my look Must kvlå. vvt. I om breoking a stick (with my hands, not with be for 'ammikat, no Sho sets Sown his look. axe (to make fre). R. pesivseq => Aj: Jamma pa ponlo Aj. yaporopq, está quebradito mo'ling, esta omentonado, mo'ling, esta omentonado, ael d'monton, en nunchos pedacitos. tos voladana, en chiquitos (pedayos))



aj. nos tee lag, estoy hablando.

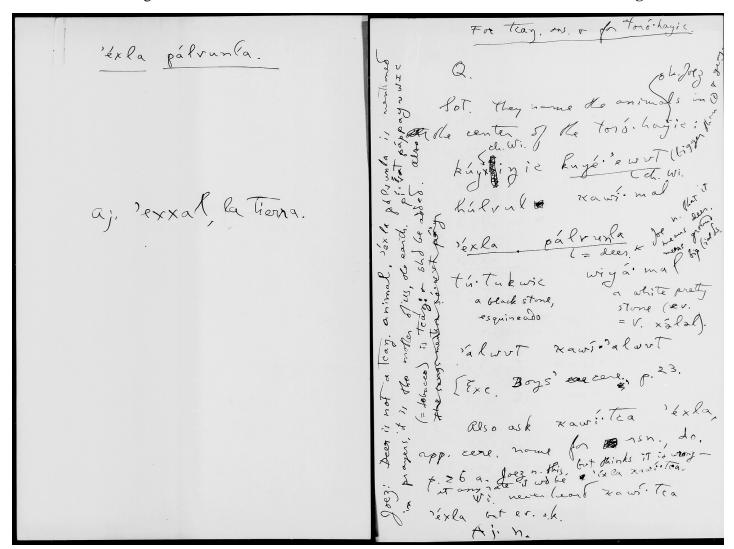
Tho n.

Riffsa teelag, que estas
hablando? ch.

teelast, hablando.

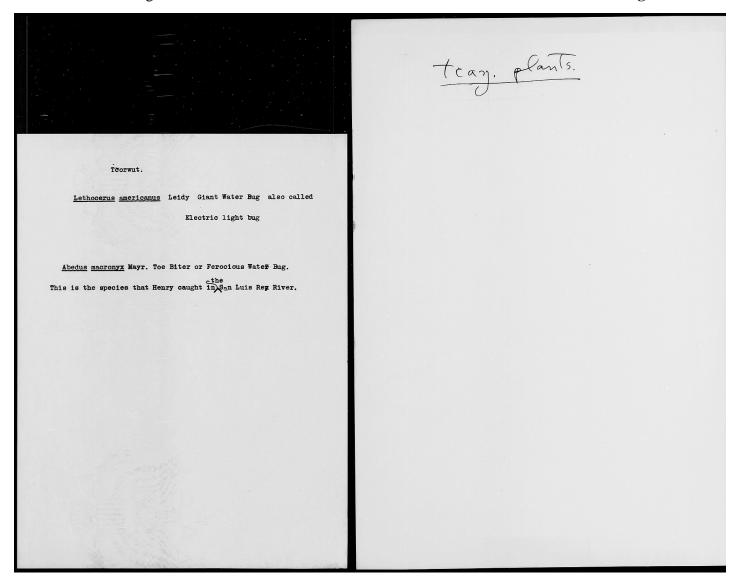
Laxpa & poy om

teelag, con quien estas hablando.



Joeg Wi. jexka produven la (= tlano) = tea wi. wvt. He is like a deen but can never be killed - but he will smely hunt you though, you will get sich with a pain of it when I told Wi. Yex la palvanla Knows Tourmaline as Sp. termolin means deer acc. to Sot, Wi. dis not know that a gove the above for did not any cere, mg. t just toll me ble mg. of each work. Loc. pålrungax

non-teay, mythic personages	teorwet, mythic animal, see teorwemal, where info. is given at length.



to Cracke. hellvul xawi'mal couplet for romericlo.
Wi hilvul is always mentioned Datura meteloides. Maktomush as a teay. object. jimson weed, thorn apple; spanish toloache. The juice of the root was formerly used at the boys puberty ceremony to induce stupefaction in the novices. Cohuilla, kikisowil. Departmen Culture of the Luiseño Indians, p. 227].

Toloa ou Toloatzin, s. Datura stramonium. Plante que l'on appliquait sur les blessures et sur les plaies de la tête: en espagnol toloache (Sah., Clav.). Elimeon, p. 6473

The jimson weed, Natura meteloides, in Spanish toloache, Luisetto naktamush, is one of the most imposing flants of Southern California. Its gigantic bluish white bell-shaped flowers, opening towards evening and fading when the following of the following day becomes intense, contrasted with the aull green leaves, attract the most cosual notice, as they occur in waite spaces in field and roadside, growing by hundreds where conditions have their increase. The plant is remarkable in the extent of its distribution. Undiscouraged by the intervening waster of desert, it appears

(2) throughout Vilzona as in Joez nártvmuc, poss. California. Elpuskman Du Bois Tolgnacha" [Jep. 837].

Jimon West Lot given as by Religion, p. 77]. & Maktomush. _ S. Jep.

Wi. pirvat is always mentioned as a teay, object.	any kulárunt designated by team,
	aj. Ralaawt, bun, palo andol Ralawtam pl, Towh. aa Thinks she remembers that kelawpa is the mt that forms the southwall of Sjihspags. carryon.

and the hueso is used the substances.

non-teay. minerals.	Raven
	Convus conax sinuatus (Vagler, american
	Raven Sletter from Lamus
	Sept. 1932].

fosé bolores grata: ková nvraynat

= xawi 'alwrt. His son was

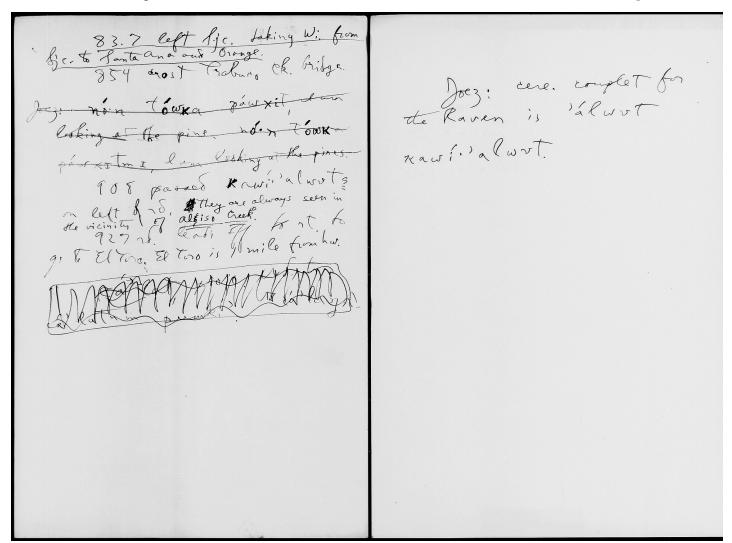
gukinnic, mg. abundant lainet.

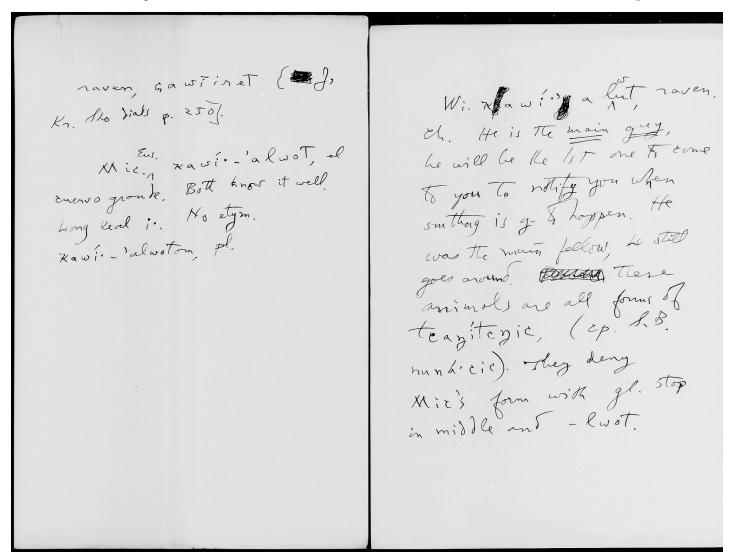
get etym.

for + W: nt. Ev. sir. ho mg. Sot: There is a mt. in take View region sheer ravers, black, white, pinto, red and all colors by straight up from that mut. To heaven.

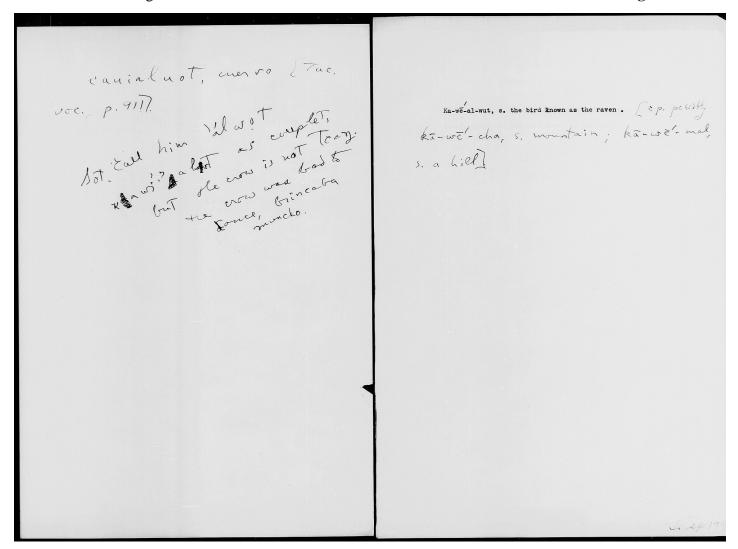
M. Foster says a pajareno was a Of Betw. Leve or El Toro is a place betw. here & Too where nows rowers with slingshot. The Re ravens live. (It proved & Ge do this to kepten from coting all the about aliso (k.) sowed corn out of the ground coll sking jonda Wi. soys; but ondu is Re leabler agelet at ent of a niata Krongluhich the niata more passes to make the loop: Sot heread Ather of directions

اغُمَّاسِهُ الْمُعَمِّمُ عَمْسُوْهُ . Daw. p. l. C <u>orvus</u> c <u>orax sinuatu</u> s Wagler. Western Raven.	Sot ka wi 'alwrt, roven. -um. El. forever.





The raven is the sacred Chungichnish bird, his messenger and spy. Thu Bois, Religion, p. 24. Jurialut, the raven. 231 "I Kawialwut, raven._ S. [Taken from list of avengers.] [avenger no. 5].

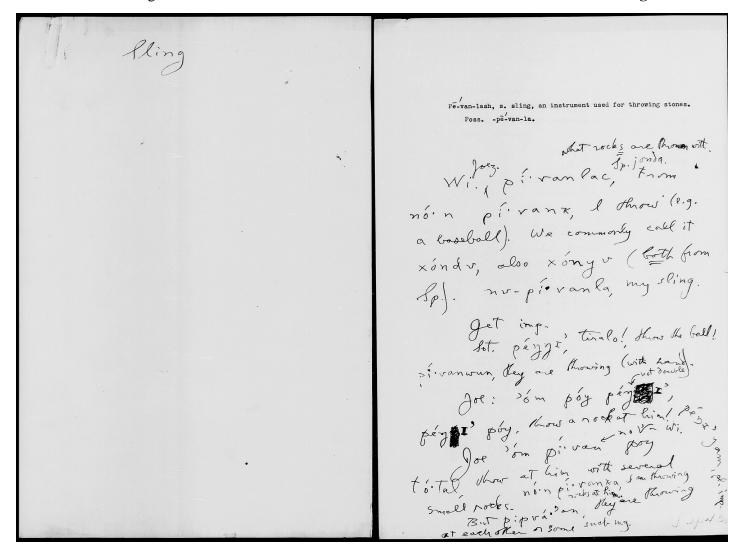


wi. pendi, thou / thing, på hay perti how 2. But
på hay perti de But if a shole
på hay perti de But if a shole
pile of rock, May woo say pinan
pile of rock, May woo say pinan
ion, kar all that burnel. " a naven was seen flying along above Re rook, and every now and Hen Le swooper down as if following some object [a tamger hat been traveling along Me No.; Le book pirankat, pitcher (in Gaseball). it home o Mey hot a big ceremony over it.]. [Du Bois, Relig, 156]. Jos: He puta sahóvit donce, the Tamyac was not tean. The Tamyac was not walking hen the man saw it, but saw where it has been walking. Forgets his name. He went & the 1.6.t's house + Ro noit arranged tannic dance.

nejo 'axta' y, raven. It belonge to the 'awik. posso pupic toxotxue, flower having brown face. Garagettes pupur nawit, a piece of limb with The fruit on it. the agua Caliente have Leet that are a kind of cofé ester, brown.
This color is called to xotxuc. So co. possibly use this adj.

Maybe the ground on the water made
this, at the edge of the fleeth, may be
the sulphur and some of the girls
the sulphur and some of the girls
this their teth in motern times to get of M. and one gets his with this way also from eating "autut chockechenies but this kind from chockecheries comes of potma Toxot xuc stack tooth

Joez potma tvxótxve, his teeth are black. all the Cupa Indians had flack Teeth, it must have been caused by kaláwt wood. the water. The Eugen os at Pala Still have black teeth. There are some of Rese Undians surnamed BlackTooth.



you lac. Monday evening, Dec. 12, 1932 I called on Mr. Juan B. Romero aThis Or They get the not stone Rome on west 2nd street, Santa ana, and from el agua Coliente (de Worners) stayed from ca. 7:45 till 11:43. you and fee un americand. He had borrowed from an old listian, ev. at Banning vicinity (or I think he saithe had to go way four to had to find a man O: Trapiedra hechicura se Clama yowlar, it has many ridges that had it a piece of magnesite. This was a rock ca. 3" long and 4" flick, ca. 4" Evans slowed her rocks. app. n. tournoline - calls it wide and was shaped like a webje, with one edge sharp. This was a more wiga, la er. fragment of magnesite rock, which Mr. Romero Sot. you lar anowith. days consists of about 72 percent of ion and 23 percent exygen. This fragment, Stone. Heat the stone y le of very dark brown color, was laid in og de pinen el hygkic. a little piece of old newspaper, with ex some in filings (which arranged than salves Sot tell me of Evans showing him The rogge of stone. "AN No son de agri, on it like hair, mr. Romero called my other tim to the fact that the rock was "growing"), of woman's hair. h. name + use of them. Mr. Romero showed me first of all how this nock when held war a do rock & weed as a charming last.

It is the only kind of a rock Kat eats, tractually eats up things, and grows. Tucupar. [Sjc. Books]. The St man when he lent it I Mr. Romero contined him not & let any woman touch it, Romero's wife had not seen it a heard about it wanted alles on them. 18, Romero Lowed me a piece of the some kind frock 2" long, but not so pro, and which searcely affected the compass at all. Mr. Kimero said latilen be was at the Barning Reservation recently, San gogonio mt. had lights on it at various places, and the hils. were superstitions about it. Mr. Formers went out & get some of this magnesite, and explained that this rock courses Relights since it burns in the air somewhere (I forget to name of the grade) and the earth is so maynetis with this store that it pulls on cars as they go over howily.

Jog 'ava' xat, ewd thee,

But tala people by ava' xut

gers's dielect has ava' xut.

But h. if ed form En 22 de Abril de 1790 leidas las Proclamas y lo 272 Felipe Jose demas dispuesto por el Sto Concilio de Trento cas in * a rax vot, aug, o *avá·xvvaywvt. Eulalia facie Eclesie en esta Mission de Sⁿ Juan Capistrano a Felipe Jose Tucupar y a Eulalia Coroni Yndios de esta Mission siendo Testigos de sus libres Consentimientos Javá Jax, murieta tour. Felipe y Rafael Yndios de esta Mission y para q coste savaxyue, one inhabitont
savaxyam, of Derived from
word for Cwd. Fr Juan Norberto de Santiago (Sjc Mar. I) Vsic.

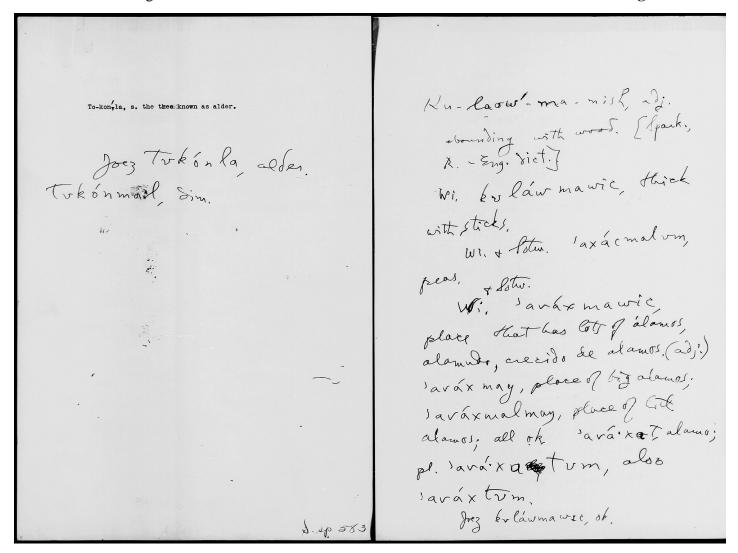
Joes 'ava' xat por nkwakkwi, cottonwood plus.

nokwat, algobon. Not sure if this nokwat, algobon. Not sure if this is night. But knows estern is night. But knows estern ony kind is called for sará. x ot álamo locational is lavárax, murrieta found, for there were big sol, álamos there.

I aváx may a le sloce of the little álamo trees.

to, 'avá'xat, alamo. Pl,
laváxtom. a grove of custs
laváxtom. a grove of custs
is also colles dapi.
to be custs to call it this. Wi.: Fincon people call it 'avá:xat, but lauma people call it 'avá:xot. Impt. But Jolg says ?avá·xyt.

ack: 'avaxya, place of Ess. Javax mal, álamo álamo. Not plan. Nesc. chiquito, a small tree of álamo Tibaha-gna. Sp. Mic. has Leand of Gos alamitos, and has heard it called aci: avaxt álamo. Pl. såråxmag in del. Jors: o.k., ise! varáxtam. Loc. aráxya Cannot Say, Fr. says, Howe en los álamos. to say laváx mayya, en los alamitos, loc.



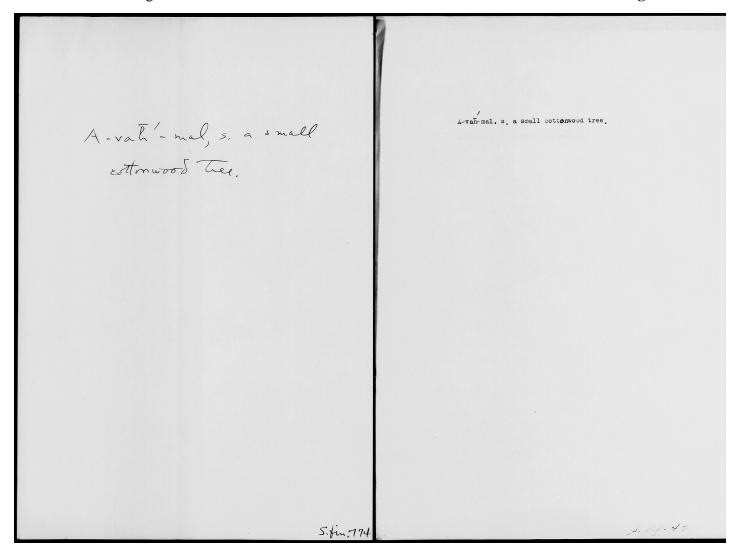
Joez: Locational of saxát is saxá; loc. saxá; ya. Ed. also form saxá; va. Joez "he la, wild rose, tommon term. Teng. sh, ch. frever. corresponding to Javái'ax, we form) winde, loc. on hega, all non-dim. Kw. But dim. sucmal, dim. 'he may. Lot. "he may ya. inc may naxwie, pl. rhemayam.

for tvkon la alsatree. Insto tvkonmal, dim. Joez wz 'á sal, cat sp. wija, samal, a smallor young rak. WI'd. sal) án xa, an old the oak, tokón may, a place where tokón may, a place where tokón may, a place where these where the series also seems to seem to seem to seems to seem to seems to seem to seems to seem to seems to seem to said of on esp. off-looking rak. Lot. wI a samoy. Proves that - may loss.

Proves that - may loss.

There are several are dim. There are several places called Thus in the .mts.

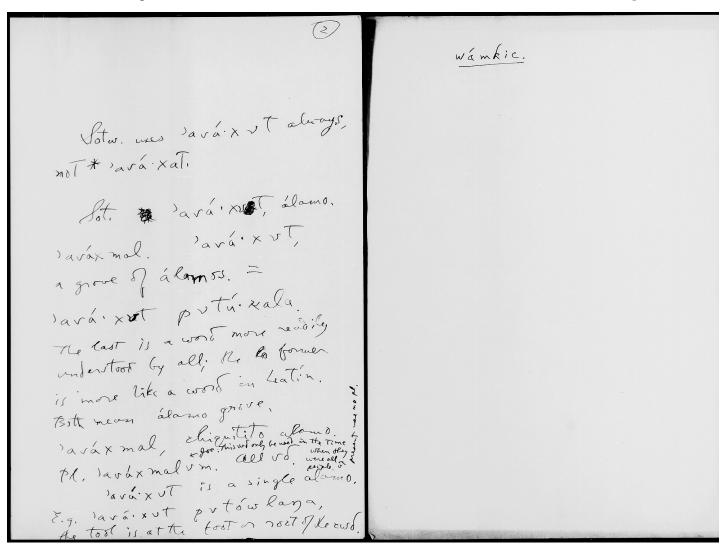
SHATAMAN Q Rh & Fr. 'álapi, a grove takanlandanla. Joez. Seve may, place of a small syc. of cotton woods, Withgo Vá. lapi. Ph. -m. The back of infig house. There was a small eye. The less But there is a place by Fallbrook called only ng: a burch of cuts can be used of no sten but of trees. Your know is to steel tree grow in know 18ts of cut trees grow in a bunch somewhere, no mixt trees a bunch somewhere, no mixt trees SEVESVI. Lounds like it mentions syeamore, seré. la. with it, well that ia. lapi. Very impt. This dim consumantism proves Sp. damas. >6. Capi il also R name that - may is dim. Cocational, of S. Pascuel. + 50 in all form plant, in - may.

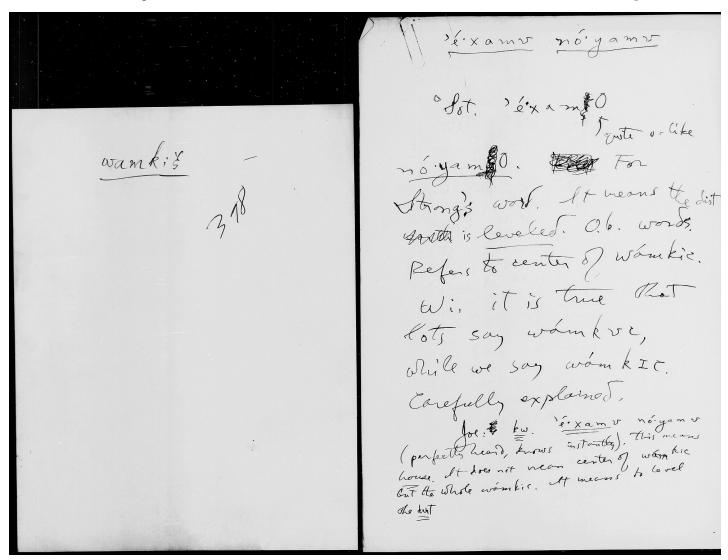


A-van-ut, s. a cottonwood tree.	A-vah-ma. wish, adj. abounding with cottonwood trees. Sot. n. * 'a váx ma wic. Este no cae en ninguna palabra. Jos: kwi ma wic is a good for said when there are a soks on a piece of ground. But aváx ma wic does not sound right. But usc. For Joe has been 'exla si vé mawic ground with lots of cottonwood sye a mores on it.
J. 2p. 43	S. fin. 775

Sotwis pot, a long owl. Mic. Pavá xat, álamo Sje. June 32. San Populus trichocarpa I. 4 y. This is the xwd of the = Pavárxat yót. Both one gost. He will not admit that one work meuns bigger than coast here. But Fremont and. is on the desert, has triangular many lig along of the many lig along to the most of many litt blombs.

The many litt blombs





a brush enclosure was built near the nota's house. The outer wall O. n. eshima noghima. of this structure was called hotahish So. got it of last and the enclosure itself wankie." Juan antonico Wassick stated that there were was often a sacred inner enclosure called eshuma noyhuma" The Luiseño wamkie is very similar both in structure and etymology to Boscana's vanquech. The spanish translation is casa grande or "big house," a term commonly employed by the natives Estrong, ab. Society, p. 295.] [L. infn.]. n. all three trios these two words long. laxic are synonymes

kitca mukat, Fireplace + potrests in wankic. Jozaw . never have us. casa grande. Wikes heard casa grande. Does not mean it is big but impt, any chief's house Es. be called this. life that of Soly Wi. Re & nocks at Sots wankie point north and south. the sold colors has 30 4 twee ore aly about 3 n 4 In the morning Re people west have nocks to cold King breakfort. Joeg: Ed. speak of the warnker Coll them top lac potrest. as the kitea mokát, Re PP. Togethe There are 3 (goo). superior house. It is put just toplaterm, notopla, like key put a captain. Tienen que pl. no top lam. Cendecis el ground where Mey are g. to put a wanker, le ground of respected + Nere must be no playing a anything in that place but Doe never heart meas. on Muds. Say casa grande of it, the Ed. say it thus. wamker tavánez. Ke cere. dedicating a wanker

mangle wâmkic.	willow wamkie.
Su Mic. on wamkic.	made wankie of saxat,
	gnatamote.

C	· ·
guatamote wamkie. O'S. aca told O'S. that the Sic. lads. use guatamote for the wamkie. O'S. sees the advantage that it is everyween solvide	markilac, Jethintation. Sot, Warn kie is called makrilac in a song that teels of lone of its in a song that teels of lone of its posts (see for Sot. J. song under tean; tey; i). Lette grount where we had the ceremony is called makrilac,

Kaya ic, Jog Kayá. ic, a circular or curved fence used as abreaking. fait of the fence of a wankic,

Not a nomada,

No! house,

No! house,

hoy slac nomada,

hoy heaking. also said of parasol, mg. shadar, palarlac, any kind of greens za lávlactal lo xae noy lac, brush zomoda. Everumialle word is s whomkic histaxic — ceremon whomkic histaxic nome of warmkic. But nom hottz, dam pullingit, (2) will Lottex klawfinay, willy is living with Claudina.

The sacred enclosure (Euisens, wankish or hotahish; Spanish, case grande) is made in a circular form of willow and other brush. The ceremony of hurning it is performed in the day time. First the Pake takes the food collected by the chief and distributes it among the different houses to be prepared for eating; then when all is ready he brings it to the main place, where they have a fact.

pronounced Vankesh, is closely allied to Lucieno wankish, v and w being more nearly alike than in English The Diegreño name is awaiku.

Hotahish brush enclosure at mani; wamkish the spaced enclosed. - S.

Jr.	H 19
[Du Bois, Religion, p. 84]	
	1 / +
	xxic. hó. taxic, for
	hó. Ti
	vert falar und
	jalan, inserte to pull. jalan, Fr., Sco. o.k., & Gut
	Janes, t
	do not know application &
	, 1.
	wam kic.

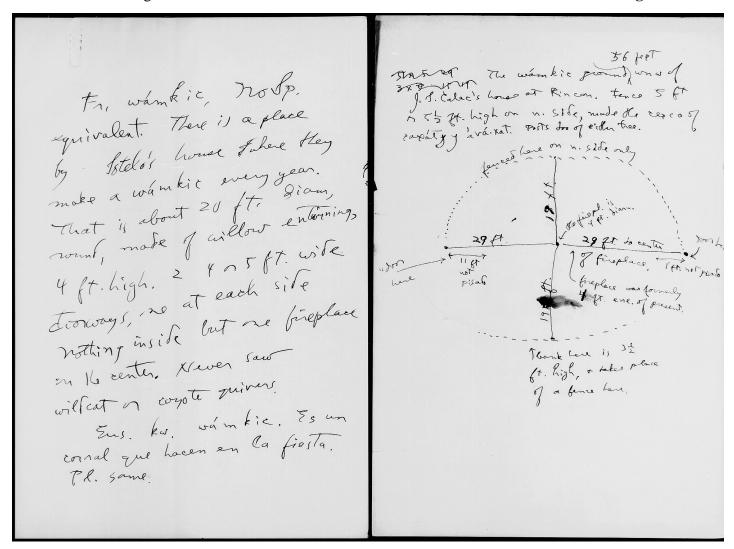
fence, from hotahish, aute, enclosure of wamkish, evenowial place S. Elu Boix, Keligion, p. 2 106.] Mic. Eus. no. hó. tax. Kw. Fr. o.k. poss. wamkie. Lot nowamki, poss	O. kw. ho. Taxie.
lot modernki,	

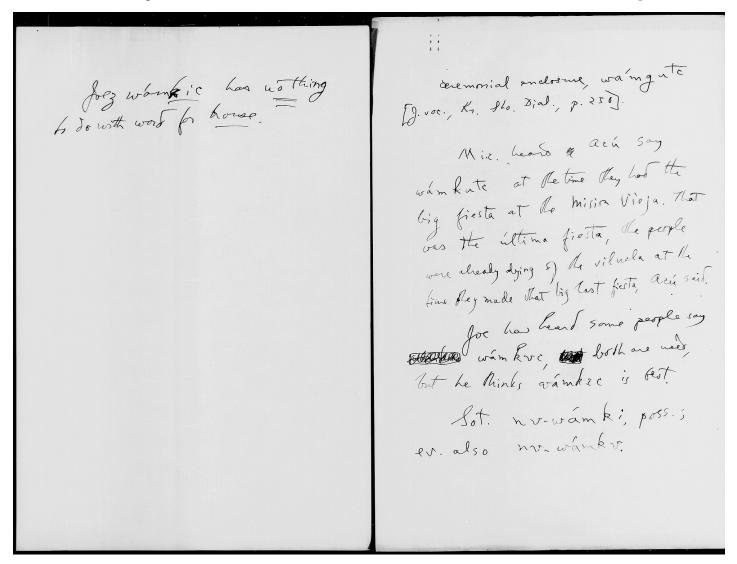
Double warnkic. Joez & Wi.: The Indians here never had a double warnkic such as Basc, describes. The only kind as like the one of Sot's.	Ronoina. Pot says that konóini means the center of the warmkic. Joez n. this word or infn.

wamkie hortaxie, ceremonial name of the wamkie	Name of the wankic.
fer under zayaite.	
	Bagall Errer

Did not make Tule wankic. Mic. make Re wam kic Le Mic. on wamkie. J staxat, but Shere Rene is none, or at Teme cula, Pley make it of naxwot, mangle.
She calle my attention to similar sound of words for totuache and margle. Never used tale mots in making. the wankit. make it only 4 ft. high, so you can see all inside. Here they never fined any one fragoroaching the wankit.

Make the wankit round, with a door at each sing TATULAN Wi. He ground is permanent the cares is reconstructed for each fiesty.





The sweathouse was not used for dancing, all such functions occurring in the wanguch enclosure. Whe Bois, Religion, p. 185.]

For, Sto, wa'm kawit, from far away. But "wankut."

But kiotea, house.

Each Ladge has a church, Called Yobagnar, which was circular and formed of short stakes, with twigs of willow entwined basket fashion, to the height of three feet. This church was soured, but was consecrated nevertheless every time it was used, [Reid, letter # 4]

Mic. adivina yo'var, but is just willy quessing.

o, seems to knows J. off ach: wamkite = iglesia, ach trouslated it thus,

Use of wamkic.	
	The only ones admitted into the church, were
	the seers and captains, the adult male dancers, the boys training for that
	purpose, and the female singers. But on funeral
	occasions the near relatives of the deceased were allowed
	to enter. [Reid, letter # 4.]

Mrs Mc Go: She has just been

Four to kincon, & telli me have at

S. and morning of fully 21 that

they have exected a 6 ft. high brush

fence at the fun stotal colore

forward on the ground and three

finewood on the ground and three

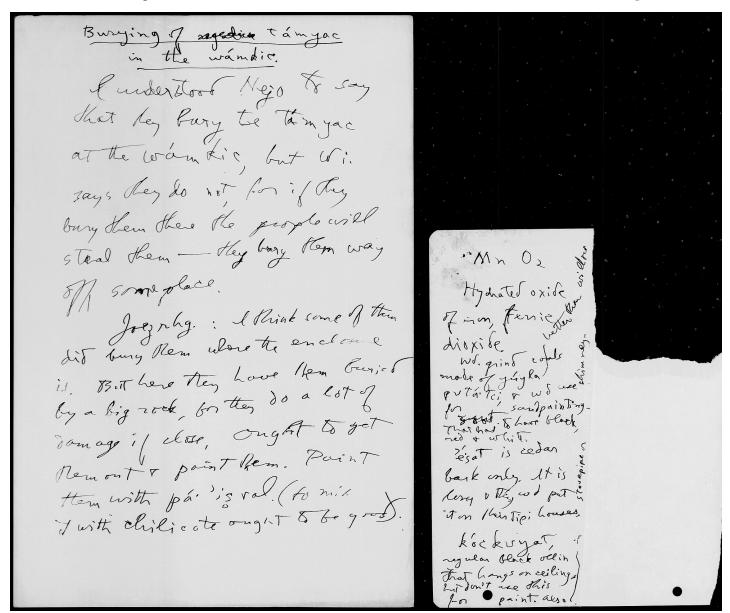
stones at the fire fit all three

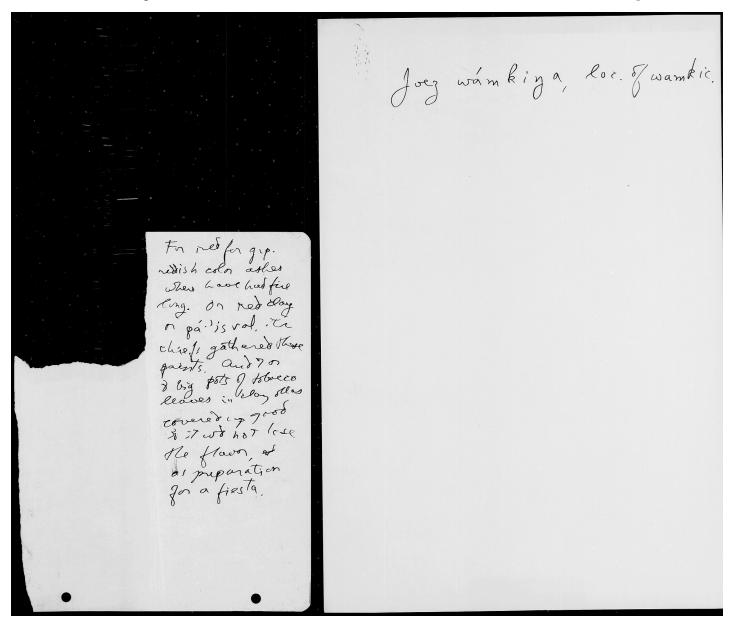
sointing north. Even the surke

las to go north.

wanker tavan'ic, the ceremony of didicaling a wanker. See under Dis they ever fine them for approaching the warm kic?

O. never bend * warm kuc. kitza mokát.





Joez vs. (Sept. 21, 1932) that návelac.

Jaka to wamkic.

- Sp. tendiso. kinga is loc. of kintea, house, v that kinga mækánga means at the chief's honor, Y that this term includes Rewarkie Which is always the term is actually used.

the term is actually used.

absolutive kitten mokat

absolutive kitten moit puki.

ask mass. Majol: paa'alt ~ Romada = fiesta grounds. på"alt? rama. Sa ask for worth ramada = Joes noy lac, ramady, skaderoof, made of any material. Co. also say , på Rávlac & green boughs, but sho, say palárlateal nóy lac. This refers to the nost. But palárlateal xayá ic, Lenco of boughs at the wamking for thinks that bother want both want countie ho. Taxic both same as wantie ho. Taxic both refer to the enclosure, me does not men. Re fence man Rom Ketter, despite DuBois. But kayai'ic is the general term for such an exclosure

248 1 They disappeared, and went off." Comment Mil Pherson and Bynum + Joez takwa. y 3 a z, Le Joe together tell me that Sp. disappears (is seen & hen potrero means a pasture field you look again the is not there). For instance there will be a Jences (:twould not be a potrero without a fence) field takwaiya né ni Dong ago for this purpose, and cattle horses, or sleep wo. be put in there for a time, & call that a potieso. (e.g. 1850) Hey disappearet. + went away. McPherson says there are is a place neur Campo calles Potrero also a place inside the city of San Francisco so called a name that somes from the SS mission times.

Joeg promom ye.y'

takwa.y'a Mey vent away

t disappeared. Dies (long)

t disappeared. This is the issim,

ago). this is the issim,

t in this roben (not in

reversed order). E.g. sail

reversed order). But

of the benendos.

takwayya, Le Died.

Joez po. Skuna Joez sullaxIC a visiting another na. on the occasion zézji, he went away long The death of a person at

Rincon. The pawmh

Rincon bring a parslat as a

people bring a parslat

present. Each this parslat

present. ago (100 grs. ago), But But pó. skun gégi he went away (recently); our or anything else brot as a little while ago). a present. takk náwxamie, promish wxami tong. pr-naw xami, Joeg Mg.: Both shelaxic + sullaxie, both are used. and both sin lax & sillax, e.g. with chief with his people) as subject

get word for First People Sot. a m ú. la usterm las las las las las las las las O. agrees Rot Res stors are primeras gentes. They lives heart of ancients. I Don't know how mony years. when I ask if they turned to stars, says that all comes out in a long story, For first people" living in He north see notes on 31) where it tells of death.

Q, vict. w Distinguish Sot's Jamú. Lysterm aci: ami vicam pamai?, casas de los antiguos. rata· x om, first people; and acu: 'amn' wicam pomki', česas de los antiguos Willy amiswiterm, Honers, () amu') wi yam, antignos. 'ami'wit, sing. - Jamuilauric, pl. Jamuiluurteur.

Sot. nomnievo, mi

cauint, that is, the rood that

mis abudos took in comings

mis abudos took in comings

migrating in ancient times

migrating in ancient times

my anivol, el rastro,

el camino.

Joes: no m nivo, my track

where I went. no-pi' wim

my ancestors way

my ancestors way

form

(pt no- \$6.50 m) pom
(pt no- \$6.50 m) pom
mo nivo tracks of my

mo nivo dere they traveled.

ancestors, where they traveled.

Joez: The tatahnila

dancer shown in Kr., HCK.,

plate

is Manuel Duro of Mesa

grande. The Godground

grande. The Godground

shows Mat he is standing

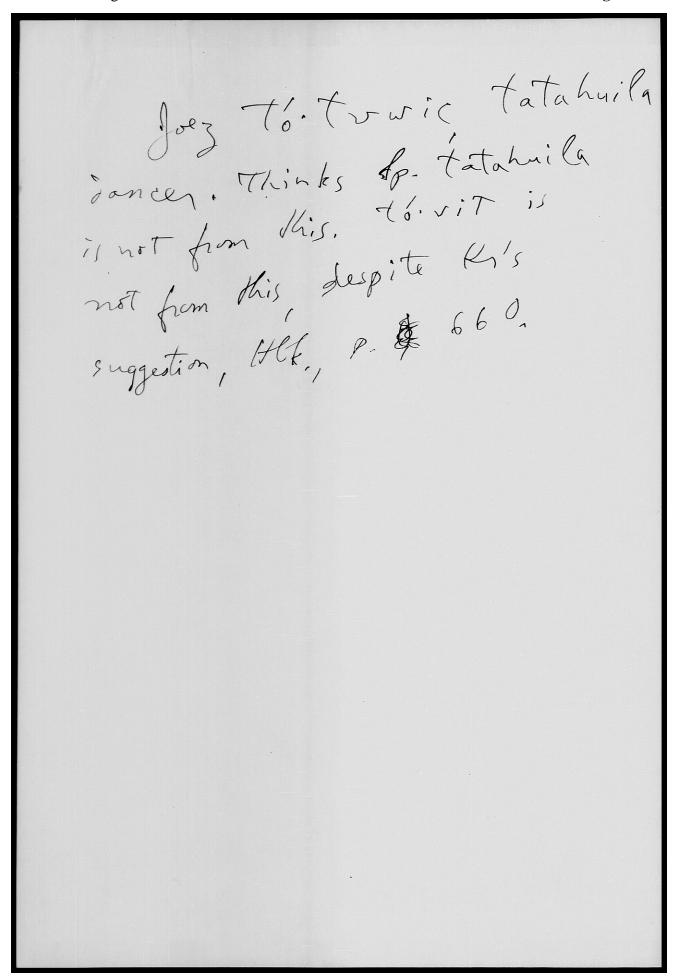
shows Mat he is standing

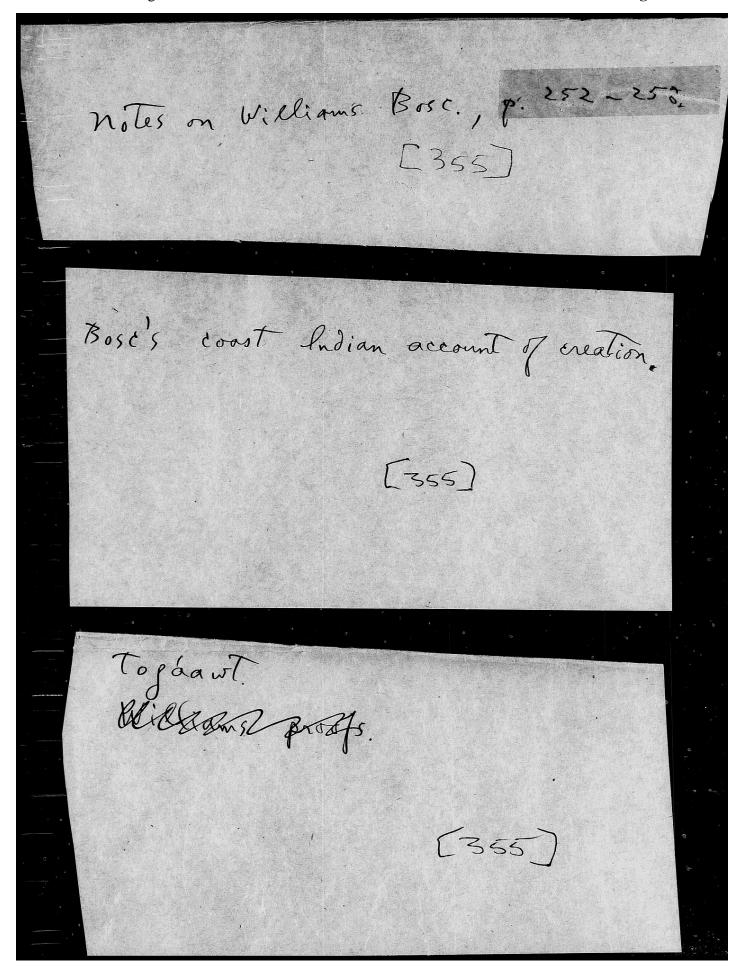
mean his house is

facing south. His house is

to one side of him, to not seen

in the picture,

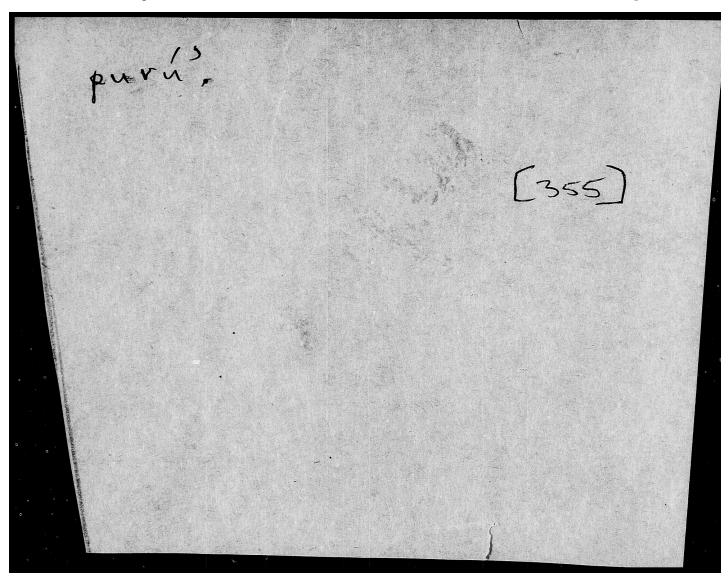


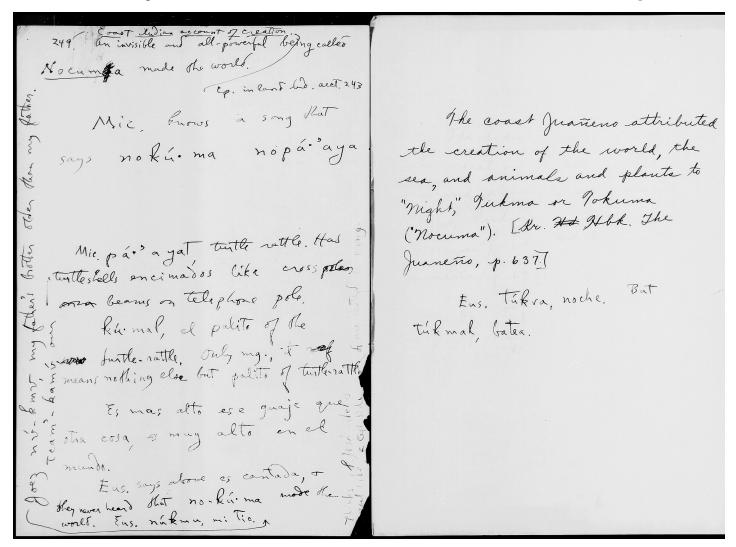




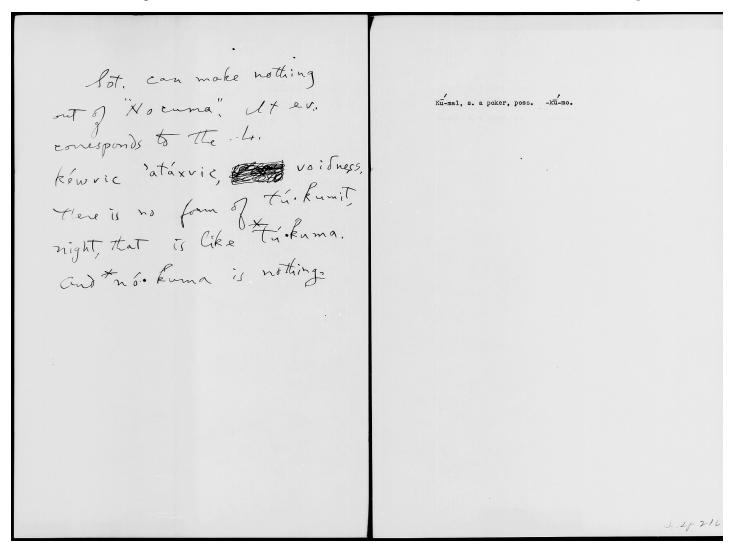
National Museum of Natural History • Smithsonian Institution WASHINGTON, D.C. 20560 •

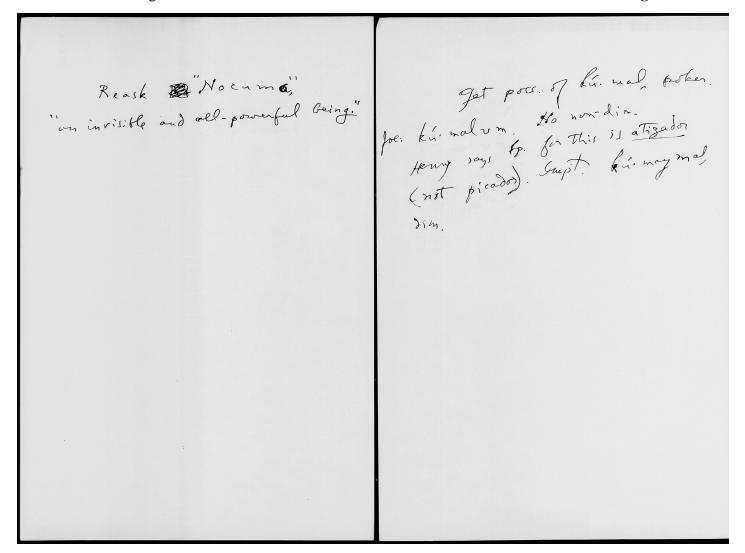
CHAPTER 3





Wi, kumal, pokerstick of ask if we call an pumiter; (2nd capt) the chotes into ordinary poker Lúmal, Sot.: L'u. mal es un polo largo, not appliable to
stick of rattle. Isset as
stick of rattle. Itset as
private poten at home, ralso
in public the common
cerevary.
covery for poken. stick of the tutle-rattle wo. not le colles His, despite Enstagnio. Wi. Enows de song no-kú ma my pskerstick, my Turtle-rattle.





agh Sot the noking Joez: nv-kú. mu nopå. 'ag a song. Sung in From ki mus, a place whe Which ceremony. Hey make a fine when hunting so about of have & som the yourself every time O. núkma mi tio. yargo to bent robbite. kis mula, plen There they om the of themselves by a raine. hokiema hopá 'aja, a song. means my poker, my ratte. The that non kimux, Im leading & fit - same as Mic. Sis. they The is a hunting director donce with polms turned doubleward Ealles ki. mukat he hollers - li' hi hi - in the hukwanic (ca) diections to them non dinner dance I am being the boss of the hunt. Fut non Kimulat Plate 19 Du Bisi Gemon is for & nua grade & taken up there is But ki. molac, the place where & They ment & smake themselves before they Start hunting. They claim that if a man is Doing Lusiners with his wife it gives bad luck, to so they have to smith, Kunselves or Rat makes begall

ask Mic. if J. co. say the kumat for the kumit, Sit. The SSGS a people say tak ming ax night (noun) = Rincon the Rumit. night.

o Sot: the kumst. lupt, for Nocuma. hafolla people say
the to tik miga. Jame, mg. as so.

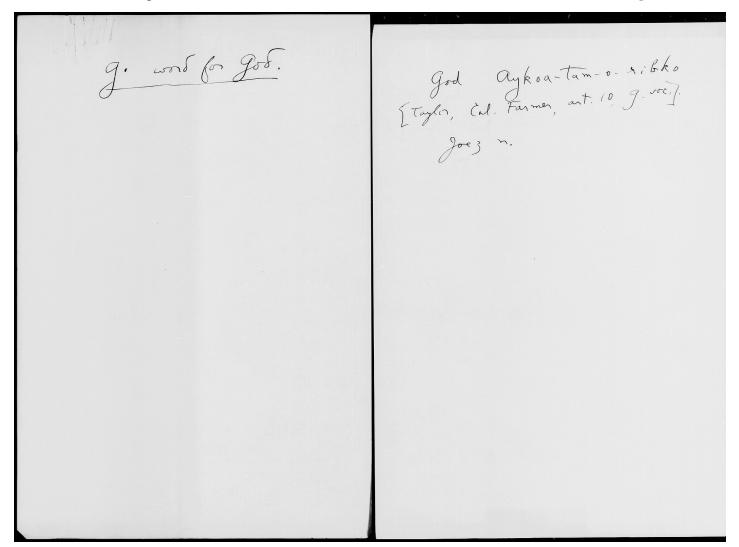
Got.	Wifey Réwric 'ataxvic was god en la religion de aqui. But teayite yie is hombre, que tiene bear, lion, th. Wi. objects to kion, th. Wi. objects to my celling teinite yie el Dros. teinite yie is ev. V. nu nacze - very impt.

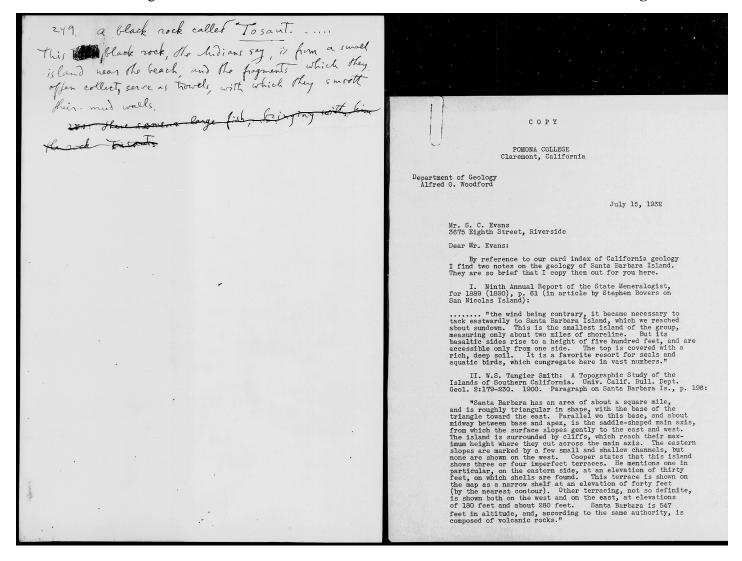
nich ca., J. word for Job. Nee Sot. nhg. on this work Sot: te am'- y ú. n a wie, god, he that is of our hear. team-y'n', our lear. norg'n', mi calego. Jol: the payarwic, he of he heavens elsenhere our faller that is in leaven. Relea with Mit. some was for got hat

Some was for got hat

Sit. that of when I was

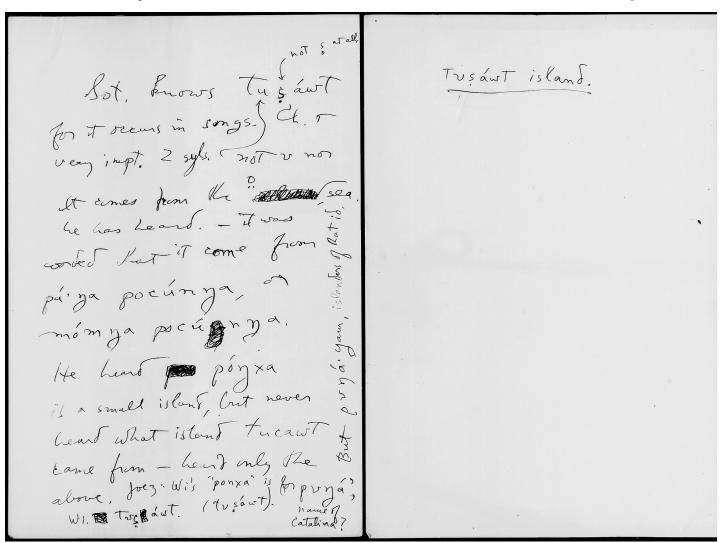
him acr's word. Jolg knows some, but J. John is ov. In Phil. Des vyn. yawstes låttern, ask god (lit. your god), lit. ask he head one.





COPY State of California
Department of Natural Resources
DIVISION OF MINES
Ferry Building, San Francisco III. The above mentioned reference to Cooper is to Geol. Surv. of Calif., Geol., vol. I, 1865, p. 183. I cannot find my copy of this book (whose principal author was J.D. Whitney). A thorough search of the literature might bring to light other references to the geology of Santa Barbara Island. July 16, 1932 Sincerely yours, Mr. S. C. Evans 3675 Eighth Street Riverside, California A O Woodford Dear Mr. Evans: In response to your letter of July 12: We are unable to find any literature on the geology of Santa Barbara Island, except that on the State map of California, issued in 1916, it is shown to be composed of volcanic rocks. Yours very truly, Olaf P. Jenkins OPJ:mb Chief Geologist

tosawt	Mie Eus, nt. *tagáwt.



William McPherson and Mr. Bynum infn., Sept. 26, 1932.

Goff Island is only an island at high tide. It is between the mouth of Aliso Creek and Arch Beach, opp., where anxents summer with

comp is located now. It is down coast from Arch Beach . Goff Island when the tide is down is but a few feet from the coast, being practically commoded with the au coast, but thus at high tide. The sand lately connects it with the shore so that you can welk out to it.

There are also some rocks off San Mateo Point, just off coast from

 S_{an} Glemente town, they are generally called the San Mateo Rocks.

One rock is south of San Clemente town, a wile off the cooset, they are not sure that there are more than 1 rock.

The Bird $\dot{R}_{0}ok$, frequented by seals, 200 yards off Laguna town,

at Orescent Beach a mile and a half upcoast from Arch Beach. It is endy

One can swim from the beach out to the rock, it is not very far, but it

is rough

each as big rocks, each as big

as a house 2 miles on 30

of the coast at the month

oel he distans in the mis, know

oel he distans in the mis, know

oel he distans in the mis, know

of this name this was a place

this name this was a place

the rice may, has thoses at

the rice may, has thoses at

of storing grain etc. but rice may

for storing grain etc., but rice may

for storing grain etc., but rice may

for storing grain etc., but rice may

for storing grain etc. fan

panxi belonged to fan

panxi belonged to fan

panxi belonged to fan

and panxi belonged to fan

and capistano mission.

Joez paskal, pl. -vm,
sea-lin. He kind you see m

Ke two rocks in the sea of a mile
on so off fan mateo. You can

hear them bank from the shore.

time's teak, to sun

oniself, to bask, paskal vm

prom'time's teala, where the

sealions sun themselves.

***xawi'. Tea momya se'rat,
a hill standing in the ocean, =
an Island. ***xawi'. Tea momya

wate kator m, pl. fuid of the

islands like Clemente. They always

islands like Clemente. They always

say this way.

But of a rock say to ta

momna hi.la kat a rock sticking

out of the water. Pl. to tam momya

hi.la kator m, several rocks sticking out here of there.

Mr. Teny E. Stephenson tiels

me Rat He only inclased of size

of the Orange County coast

is Goff Island, near Laguna

Beach.

Fr. O'Sullivan, when I told what Boscana said about a small island near the Ex coast, says that the San Hateo Rocks where the sea lions are the are the only ones that are some distance out. The rocks in the neighborhood of Laguna Beach are adjacent to the shore. One ought to learn such more about the shape and Eix size of the tossut. Sept. 27, 1832.

Mr. Stephenson says that most of the rocks along the Orange County shore are tide rocks or almost so. But there are two rocks opposite the downcoast end of San Olemente town. They are close together, and the larger one is north-northeast of the smaller one. These rocks are 2,000 ft. from the shore. These are the most noticeable and fir futherest out rocks on the Orange County coast.

The above information is all obtained while Stephenson and I were locking at the County map. Ferry E. Stephenson, Oct. 1932.

Mr Stephenson says, and we see on the map also, that Goff Island is just off the lower part of Arch Beach. Arch Beach adjoins Laguna Beach downcoast, it is just downcoast of Laguna Beach. Goff Island is named from a family that lived that Arch Beach in the eighties, there were four of them by the name Goffs, they subdivided Arch Beach, and the Island is named after all of them.

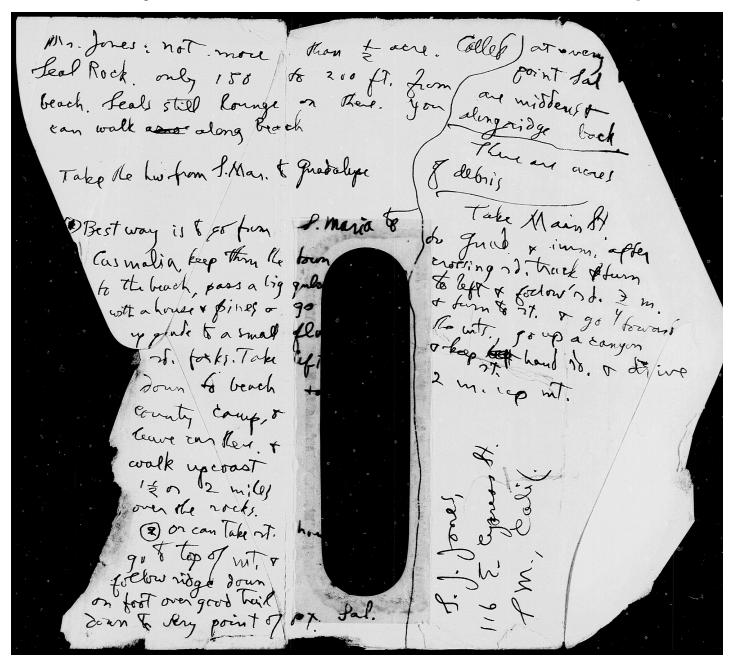
Terry E. Stephenson, Cot. 1932.

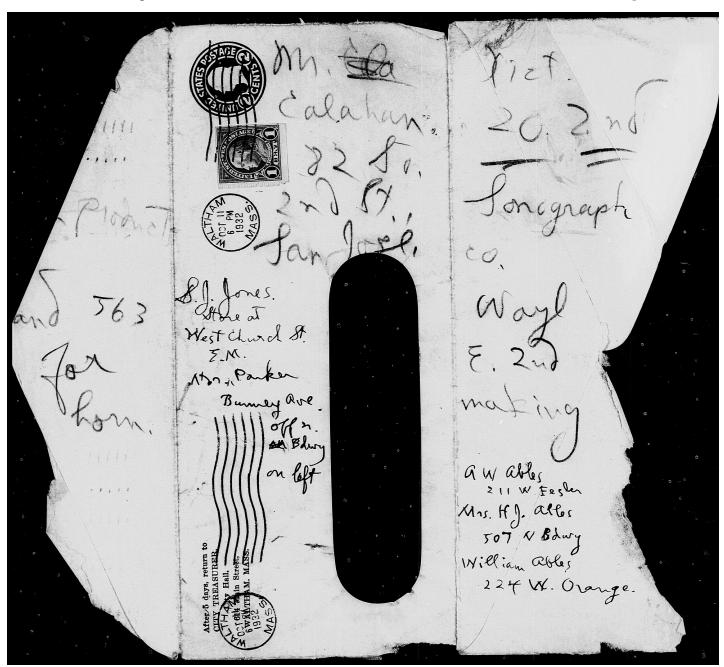
Joez: Ignacio Segundo

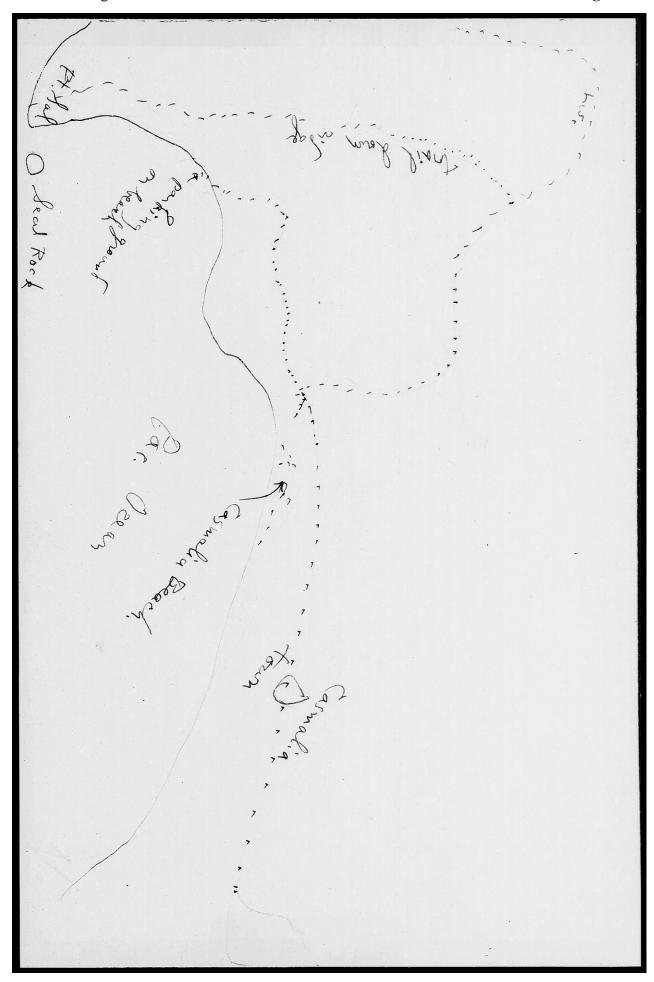
Sf Coachella had several small
redispedento rocks from the Greath that
he used in doctoring sick people.

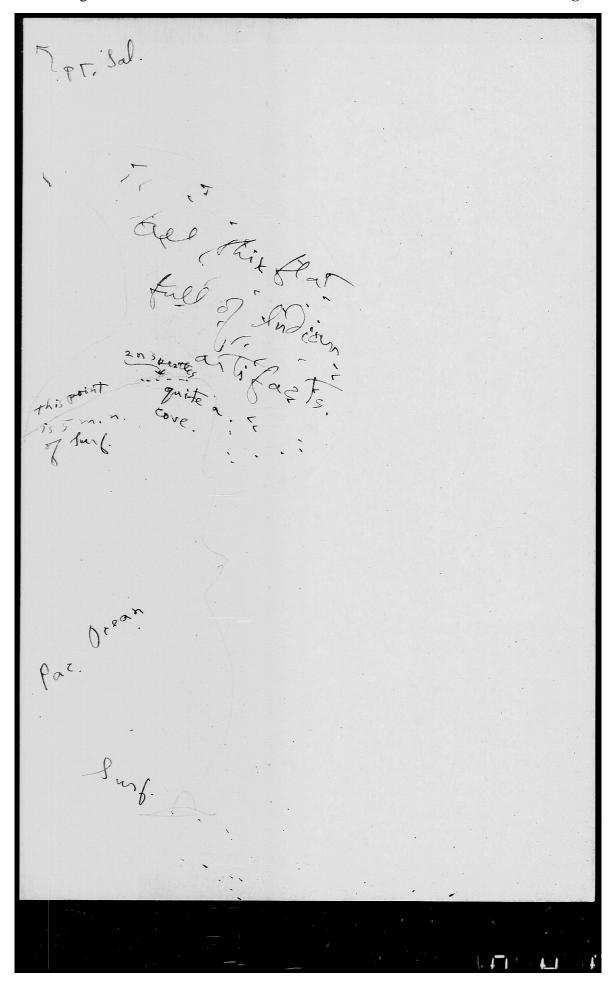
Joe saw shere rocks, or they were
the nearest to the trishout
described by Boscana Rat he even
saw, but they were small smooth
water-worn beach rocks, not

black. [sept. 27, 1882.]









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TU awt was a black shamanistic rock which was greatly prized

byxenctors for its spiritual powers and when kept in an kniki Indian house guarded

it from ill luck. If Boscana understood his informants rightly, it would

appear, especially from his addition of the words "which they often collect"

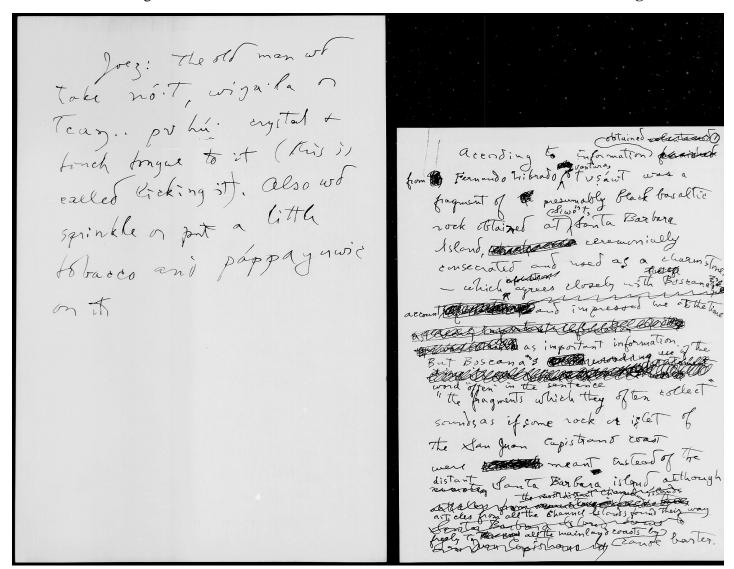
that he refers to a reef off the San Juan coast. I have information volunteered by

however from a very old informant to the effect that the tU awt was brought

Siwo't, Santa Barbara Island.

Joez: Tusáut is ev. a powerful rock like no. T and The others, and they would not think of using it as a trol. When get addbe house made, Key put muden Ne walls & smooth F. Joez sow them we a board gesist size of his poper, 9 x 134" for this a nock for this wo have to be soft o smooth, flint is rough) or is The rocks that they smooth the outside of selas with are called tarkie and come from he black. They all come from the beach. The get the smooth cottles Ree for this purpose, tall Rem táikic, lanappar, it is sleek. laxappilac, what one smoothes with. laxappix, to smooth to.

In. Bymen now we the sollowing infin. Sept. 28, 1803, when I recked shout formation of block rock at home Beach rection which is to be the toosent. He erry that the black rock describes below occurs and only around legan. He had now that a formal of the formal of the



coust the flowing 3 noises of the 0 range townsty

some of the location one into emissionation with pusible

some of the location of the consideration of the pusible

seeds as well as birds, 200 years

Seeds as well as birds, 200 years

The can swim from the breach out

to the rock. It is not very for bird

arrigh.

The can be ach out

to the rock of the not very for bird

arrigh.

The country of the sound out

for a period of the sound out

for the country of the sound out

for a period of the sound out

for a period of the sound out

for a period of the sound out

and

for a family that live the

mand for a family that live the

mand for a family that live the

country of the golfs, according

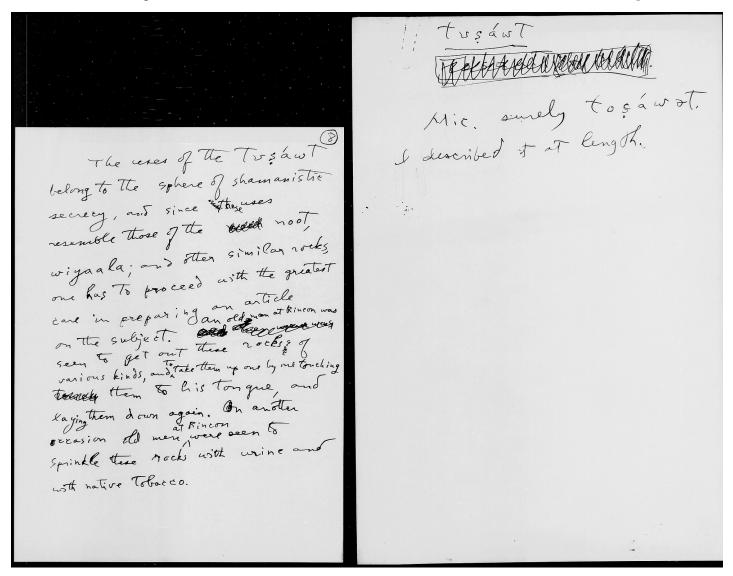
to information birdly supplies by the

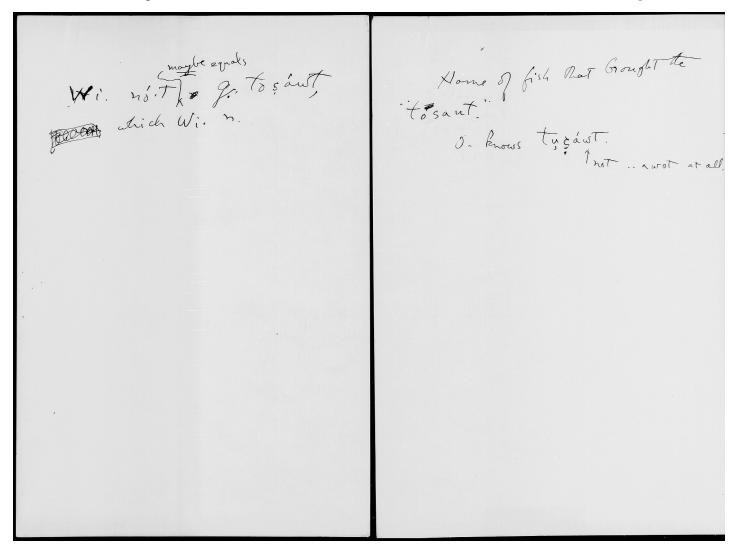
leften of them.

But the informants have should be contained their shoulders that hay be for formation of contained their shoulders that hay into go the sacret in this same state ment, that hay into shoothing a coaling the sacret were used as a smoothing took to shoothing a coaling to save the sacret of the sacret was the sacret of the sacret with the sacret of the sacret was the sacret of the The further 9(3) The San mateo rocks are the most easpicuous and furthest out of all the rocks along the Grange already inest country coast, the ster rocks mentioned about being tide nocks or almost was smoother on the interior wally by was smoother on words wing a board of they adde houses puring a loard so. The San Mateo rocks are opposite the downcoast end of San Clemente town. They are close together, the larger one being north-northoast of I some of inches within a land was attached.

Long of In desperation this information we have appealed to professors of gestogy, and state is the my rock occurring the region which would have large thin Which would have the smaller one. They are 2000 feet from the shore. They were merely included by acis flat slabs suitable for this purpose, under the placename par Panxi, But of course other kinds of rock could be pecked or ground to shape. The name for such San mater.

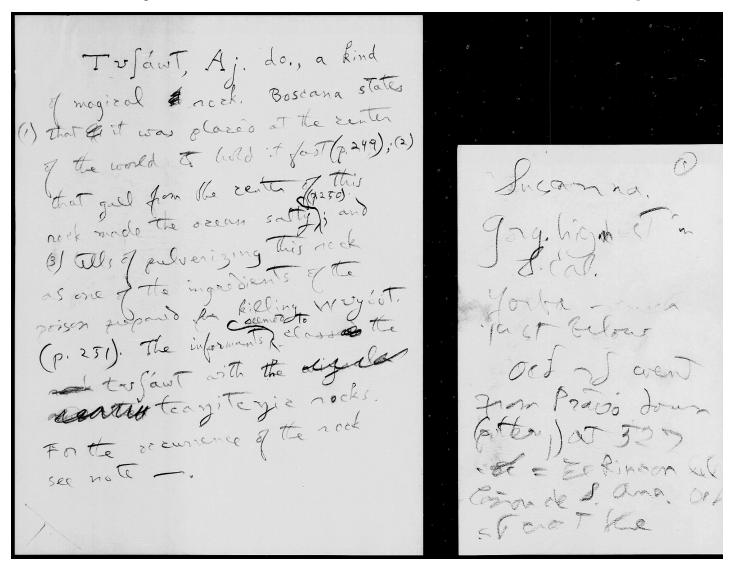
expressed by Alband is a gawiitea momma of gawiitea momma wategatum, of hill standing in the a smoothing tool would evidently 6 be taak ic, the same as that would evidently be taak ic, the same as that wells of the public sten from the week for smoothing the outside of ollas and smoothing the outside of ollas and the native manufacture of the took could not elay the pottery. On he could be railed land in lace what ocean. 4 Milles Rock Getters projecting from the sea is: toota nomga húulagat, pl. tootam monga hululagatum, be ralled lagappilac, what nock stiking out of the water. Rock that is the basking place of one smooths with, from Colifornia sea - Cims is: toota lagáppiq, to smooth. påfkalvm pvm'timé'tcala, from times to ag, tolatenthe & bask

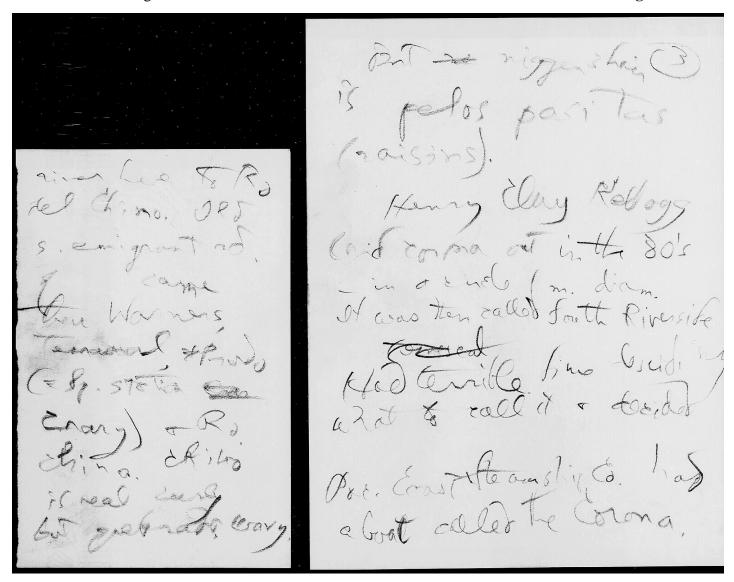


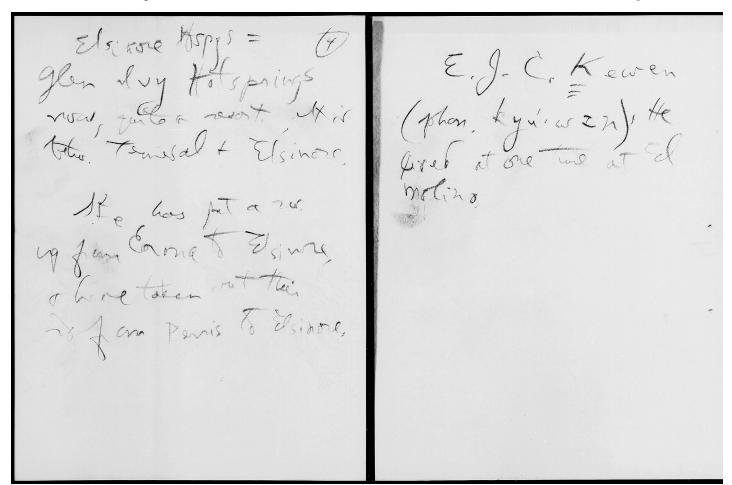


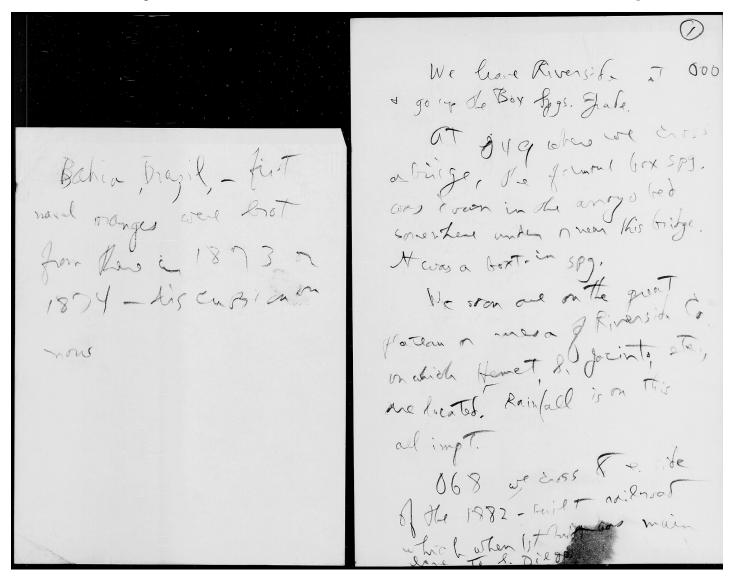
Professor Horace a. Port: 249 tells of awing to sourt as The TosawT might be a trovel. Ja. 11 tells of using "ival for piece of have state from compressed trovel, o gives cross reference. position in the center of as mt. ronge. E a how dank schist. 3 a black basalt with a snooth (non-concoifal) frontine. where clack bosalt on other nock has been subjected to strain in the making of mts., it may have a smooth cleavage of you have a king slab of it it might be used for smoothing.

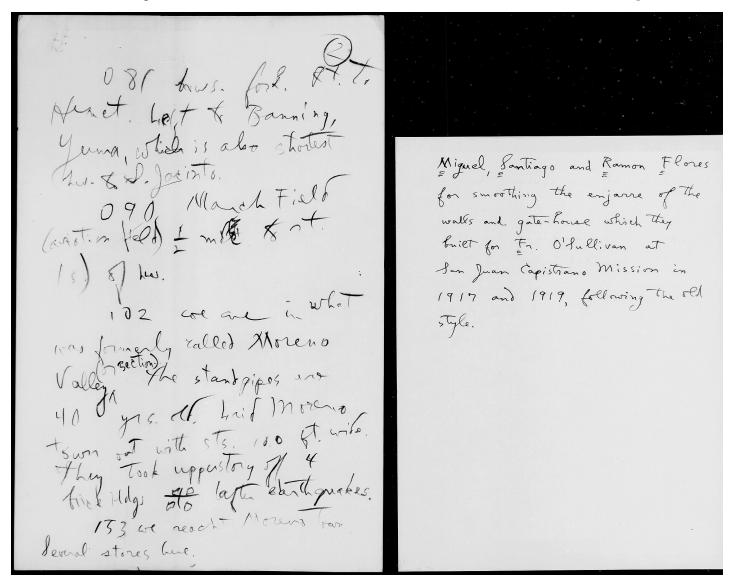
249. Total [Tosant] is from Joseph Travel is called a small island near he beach sival. Sp. palita, Shich [P. Barbara island]. also means any small
shovel, but Henry & Joe
shovel, but Henry & Joe
say: t sh! also have a
special name, for says
special name, I get name of island from they alm call it cuchara
de albanil, he has beant this term used.











Henry Cervantes: an "enjarrado de lodo" was put on the outside and inside of the wally of addle houses to cover up the addle bricks. This coating was spread on with una plana de tubles, a brand (wooden) float. The Eng. name for it is a float. These front one of metal or of wood The size is 4" wide on 10" long, or larger. The metal front has a house that somes hus: [and] But the wooden float merely has a horble factured on the midde of its back a coating is called un enjame. There are two kinds of rock have that is, (e user for floats (1) state, @ chalk rock. It would not be necessary to have a hondh on a vol float, for if the rock were I" wide it it be grasped nicely. Henry has used a 2" xy" as a float hen he had none (when for mondragon was using the float and it made a good one, [Oct. 1932].

projectus, sticking out (adj).

projectus, sticking out (adj).

projectus 4th dech, a sticking out.

(only in all).

Dict does not give projectura.

But Sp. ret, gives proyectura to

sops it is from heat, projectura.

for plana It unight be a fractured piece

for plana It unight be a fractured piece

that have a clean break. S. B. is.

is basaltic. S. B. is. is volcanic, to

by that Prof. Scott understands it

is done a possibly lighter colrect

basalt—he looked up the infm. of S. B.,

if. being volcanic in a card catalogue.

Fr. Arthony O'Sullivan tells me that the settlement on the south side of the San Juan Creek and about ½ mile inledd from the beach was first called San Juan by the Sea. Later the name was changed to Serra. In 1932 Mr. Edward Doheney donated 35 acres at the very mouth of San Juan Creek including the land at both sides of the mouth of the Creek to the State of Calkfornia and it was accepted and known as Doheney Park. In the spring and early summer of 1933 a squad of men have been cleaning it of brush and weeds , and have removed the wild state of things, which had remained until them.

In 1932 the name of the town was changed from Serra to Doheney Park, since Serra was too much like the name of the postoffice Sierra, up north somewhere.

Mr John Aguilar says that the old name was La THEFEX Boca de la Playa.

There were several outlets, forming a delta, and XRXISHREXKEGEREXE it
was very pretty to see these various channels and the mud and grass growing
between them. Now all this pretty condition is doomed. Various tides
would open up one channel and then another, cutting through the sandbars.

For instance, the spring tides would open up a certain channel of the mouth.

Fr. Anthony O'Sullivan tells me that once a big school of porpoises swam under San Clemente wharf. This species is known as the Blackfish, and he estimated their size carefully as 25 to 30 feet long although David Starr Jordan says in his book that they are only seven or eight feet long. Someone fired a pistol as they swam under the wharf and they all became greatly frightened. That is how he got to see their tails and size, which are ordinarily not seen. They swam frightened up the coast, as far as one could see still wildly frightened. These porpoises often swim two abreast, like a team or horses. There must have been 150 or more in this school; they were jumping out of the water.

In the winters of 1931 and 1932 more were seen than ever.

Fr. Anthony O'Sullivan tells me that the sealions come around Doheney Palisade pier and San Clemente pier and scare the fish away, especially the fish that swim in schools, such as herrangs, more than fish that do not, such as halibuts. Sometimes someone will fire at them, with a shotgun, or more usually with a pistol, and at least twice wounded sealions have come up to die on the San Clemente beach, from their wounds. It is certain that if the sealion had been a fur seal instead of a hair seal, whose hide is worthless for fur, it would be extinct on this coast now. He has seen sealions play catching fish and just bite them in two and toss them in the air, having more than it could eat, and thus just kill the fish for fun and waste them. This is the animal trained for the circusesm, and Fr, Anthony read in a magazine article that they sell for \$600.00 each as standard price for circuses. Onee a yound one was caught on the San Clemente beach, about 3 ft. long, and at last it ate live herrings given it on the wharf. That night some one stole it. iggr igarrix Fr. Anthony thinks a sealion whisker cd. be used to drill a bead with all right if sand were used to provide grit.

Fr. Anthony O'Sullivan tells me Dec. 1932 that the cormorant is black all over but has a white spot at each side of the head.

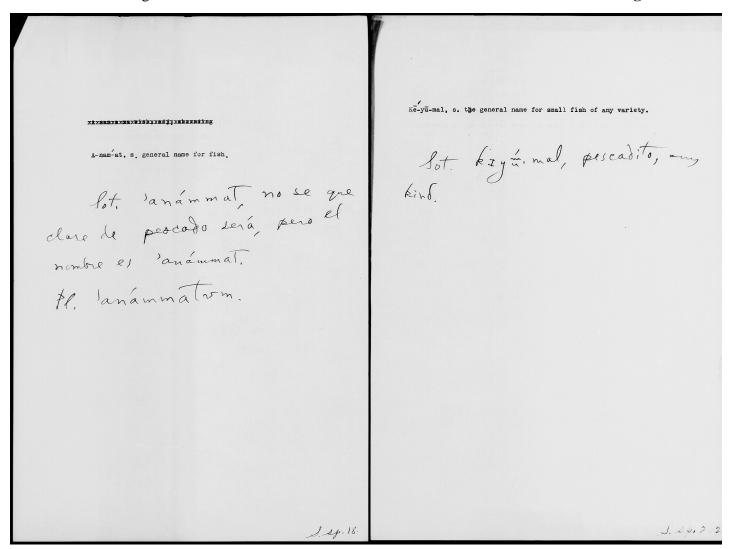
He has seen them some 20 times or more at the San Clemente wharf dive and FLY inder water after a fish. It actually FLIES under water, using its wings. Once he was one fly under water after a smelt in shallow water, and the smelt could not go down because of the shallowness of the water and was therefore at a disadvantage. It darted from it side to side, and the cormorant FLYING after it, floowing each dart to one side and the other, until it caught it and swallowed it. He has never seen one with a fish in the mouthm, they catch and swallow the fish at once.

Once Fr. 2xxx Anthony was fishing at San Clemente wharf, and snagged a cormorant, with a lure with a cluster of hooks on it, in one wing. In order to same the fishing tackle, he gradually led the cormorant along the wharf, passing the line around each lamp post, a boy helping him, and got it near the beach. Then the boy went into the surf and grabbed the cormorant, and held it till Fr. A, came and pulled the hooks out of it. It was not much injured but acted as if dead or fainted. Suddenly it revived and made a terrible flapping with its wet wings to get started flying and finally did and flew straight out to sea.

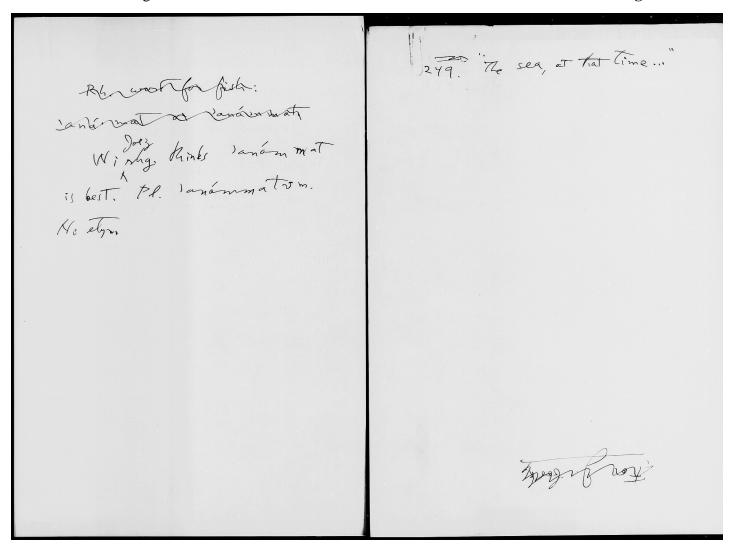
After a commorant has been flying under water it always makes a terrible commotion, flapping its wings violently, to get started fl ying.

One startled by a launch, made such a sound at San Clemente wharf.

249. so filled with fish ... Small fish, Long is mad []., K. Sho. dials. 250]. Mic. Ens. Rigú mal, enales-quier pescasito. This is all the Lis say. But the J. say both figul, o exale kigér mil. Joez kryn. mal, a smell santine 3" long, Lat Cives in niver at Rincon, never get big. Dor Janammat, any Fish, gen Term for fish. No dim. Wanámmal tianammal. anammat kihit, anámmatru kérkatum



Spark. a-nam-at, s. general a-nam'-at-my, fish (stj. pl.). name for fish. Idup. for Bosc. (Lp. gr. genesis to.]. Ofst Janammat, pl. -vm.

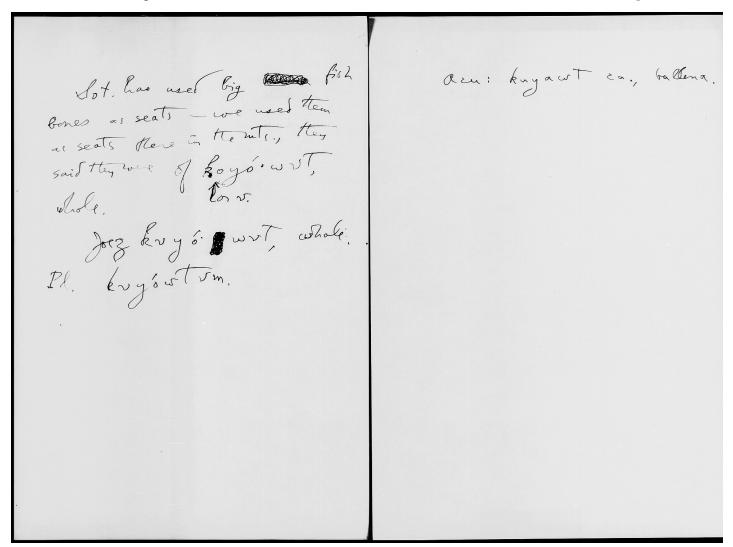


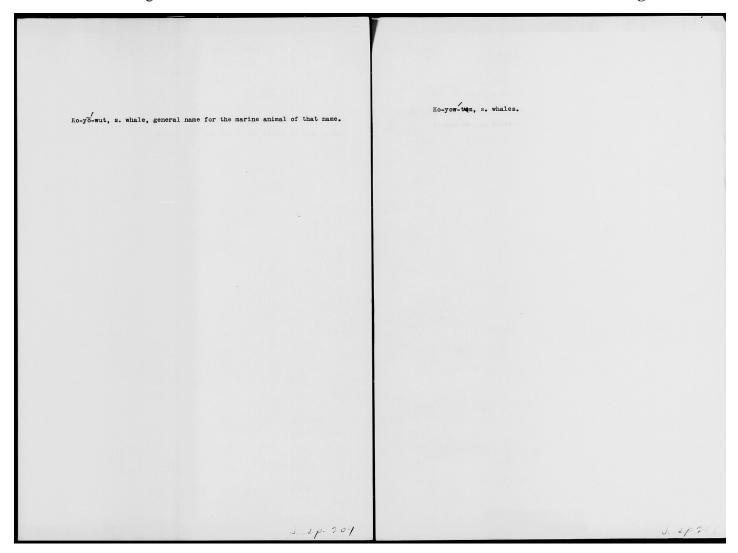
Sc. momat, ocean. mom ga, lot. ocean, mont. [g., K. Sho. dials., p. 250]. món Mic. momat, el man.
Tel.
But Mic. J. momt. Ws. not
tehent. pl. Imontum also count for pl. of 'éxla. — I 'éxlam.

momat O sea, 2 salt-water.	foez moi mat is saltwater; på. la is sweet water. salt water. salt water.

249 "The sea, at Rat Time, Szo. wanie, niver. was no more than a small stream of water! Eus. wanic, nio, any running steam. Mic. woltax, hizo barranco (el rio). 'amú' cil wolfix wanic, ya hizo barranco el rio pez waníc, niver, crock.
no pl. waníc (ki há:T), a small week. From wanigar, esta crecido (I rio). But wante yára.

aci: wanite, el nio.	Cringing him with him the nock





250 Sirout, (which signifies a handful finant erming back as a cometer p. 339.

Sinout erming back as a cometer p. 339.

Conjectured neadvent

[Ref. to his statuteny os a O. senókwiT - Teay's pogá capo (lost worl ea.), Siront was Chin's faller. Kw. romet, alleged by some, 3397. Very impt. Mic. adivina sinó wot, surely thus But no such and ng primo o primaba. Wi. mú ya za no-ma ya Sot, n. Sundy for * ser okk wit. Hever heard Thatfleng. pi vat esta llena mi mans de Joez n. strókwit talraco. O.k. but may be o.k. X. sznowt O. senókvit. Wi. fixel sky. & messes 5 in 6 wut, wo not make the simus finite. Supol no má.

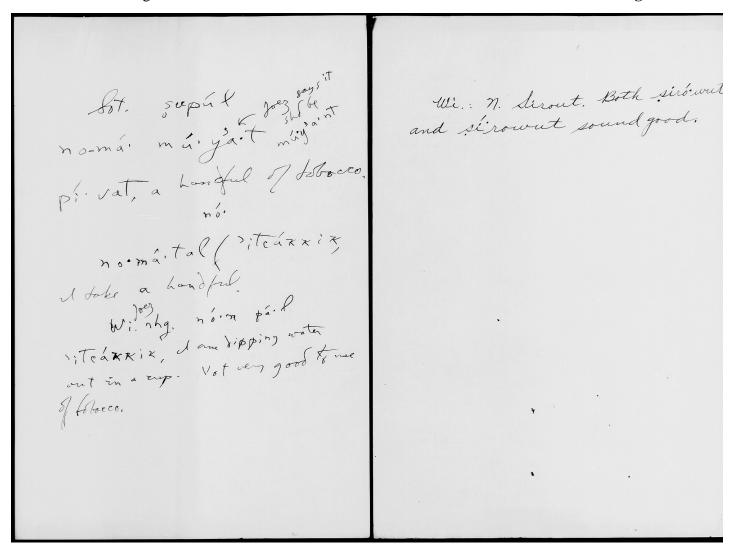
finite. Supol no má.

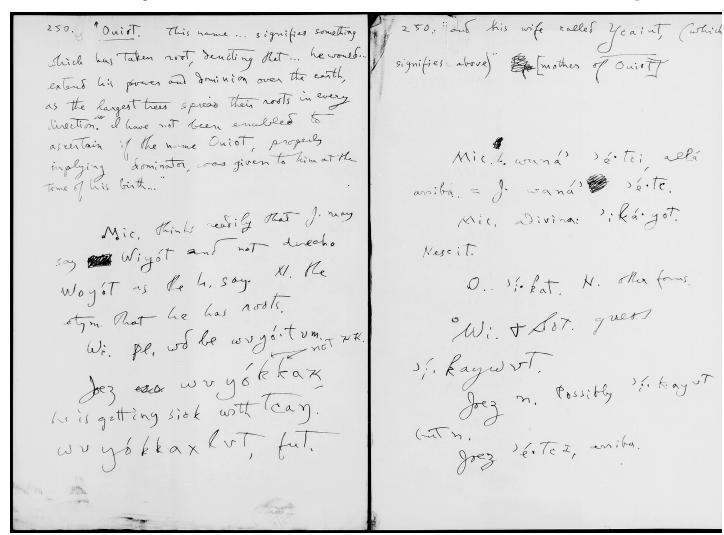
múry'ait spiratal

agres you ed. sabstitute mát bo

agres you ed. sabstitute

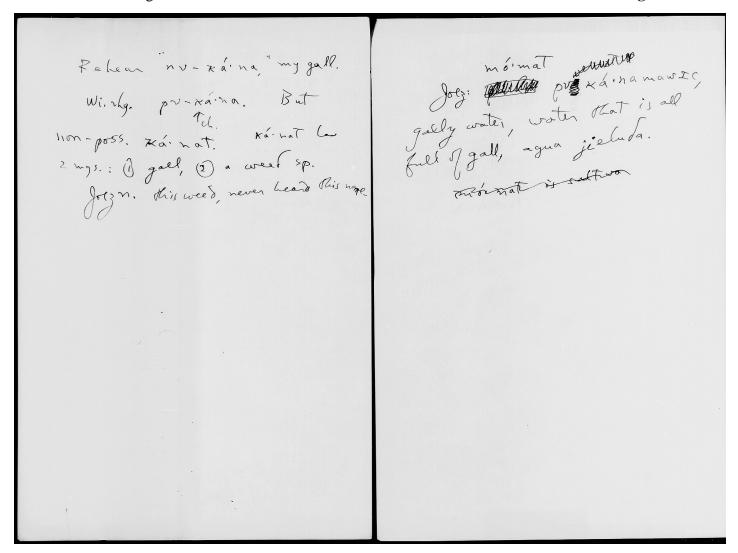
my hant - a hant. Ok.





Win Graint. Fred Sickaget of Skarget.	Mic. no- xá. na, mi jiel Po- xá. na, his gall. But no- nó. ma, mi hígado. Non-possessive xá. nat.

Wi never heard story of fish or hid,	Zh. 710-Kaina, my gæl. get nom poss.



250. "created man ... and called him Ejoni" Wi, guesses 3á. 2, rexó. ni. Mic. L. Pixánni, diga aster asina ivaxánni nux yax, sale mas que ligas asing. Set. + Wi gness Mir. Phinks Pexó ni sounds like a good word but never heard it.
Joez: * might be 'xxónnz bexx mi. Sot. + W. gres) inp. of verb to carry. O. 'éxvagawot, el primer hambe que hocio. a suggestion. Joe; n.
'éxvayaxwic, a man from 'éxva (at St. yotivozakovic paró privero 'éxvayaxwic dambien pasó por agni. Tey were lle primeros lombres. naxyaxue also pasé za ogni - Le all 3 infs. Colong to Mis clan.

and lastly man and woman

were formed seperately from

earth, and ordered to live together. The man's name was booker,

and woman's Pabavit. Excid,

letter # 43

Mic. wiving surely tovo'xan.

and pava'vit.

Jog: must be turo'xan,

not * to'voxan.

int tobacco.

Joes tomérko y axwico o iginated Sp. temécula. got story of 'exvagawit el primer hombre \$ 50.7. Joez heart only 'éxvayaxwic - maria Jesusa clavins that The is surnames to thus + ×mes from lexva temé. Ro. It a means come from tomé. ko, Pl. Exvagautom Mas Exvayam.

250. I "afterwards he created woman, and gave her Mic, Es. at. approves * a'é. A-y, v. int. conj. 1. to caw, as crows. fot såre o sårt, you excor caw, you cross. also used of a rosoter crowing. bust for Boscana name, See under Ejoni. Rehear! Winks. Já. -) tr, & he is Eaving, Valwatup Vá. , kg, crow is tawing.) on) (.); you taw! But kawi alwatup xá. kzx. Kå. KI im, you can Cashaven doed, the sms xáix Kárk Kárk

Joe final rhg: 3a"IZ, Le is knowing. kaxá vay wrt)a" IK, the chicken is crossing, lit. godonnigón. But > his I k, sow saws. But *á·KIK, romen caws. But raxxxx, hen cackles when it has luis an egg, está cacaraqueando Joez: but 3'20 IX, he does not give him food. But så saxac, mesquino. naxán mal = 'à" IX, he did net give Ho off man anything to eat. cs. form a woman's name 12'97 mag Im.) a' zwit, O crower, O me Sho never gives food to another. But >65kox, he is economical mon, never vant to give or spend anything.

methorn: Syr. is 3 m. from the beach.

Benito D. Wilson was
a Special agt, in Re
first am. days.

R tows a vand it the paints. 251 "dutt of the confines of a Rancheria, called Pubuna distant from St. Juan = to vsenIx, yo estoy pintando. Capistrano H. E. about eight leagues, came the monster Oniot. But noin na work, yolo escribi, [254 tells how many nu-to-vsene, my painting years after the death of Wigot = R. nv-towsavan. · O viamot was also born tó navna, a za. Re Men fore and fragton Huntington Bench.
factor of your poloce to across at Pulana. Mic.N. how to say randeria unless S.a. river pon-16.x latagxom, sa tienta la gente. Steams place, mg. alomitos. & Le Used all kinds of Eineumhocutions. Mic Eus. nt. pura'ya but live There before my was born. er. Mus. Eus. has sheared at lass alamitos h. pvru provinga o provinga ere vtom pikkel, mora, 3,16 Re some Shing, just as me soká na o soká na. But n. * povín, soká na. etf + ch.

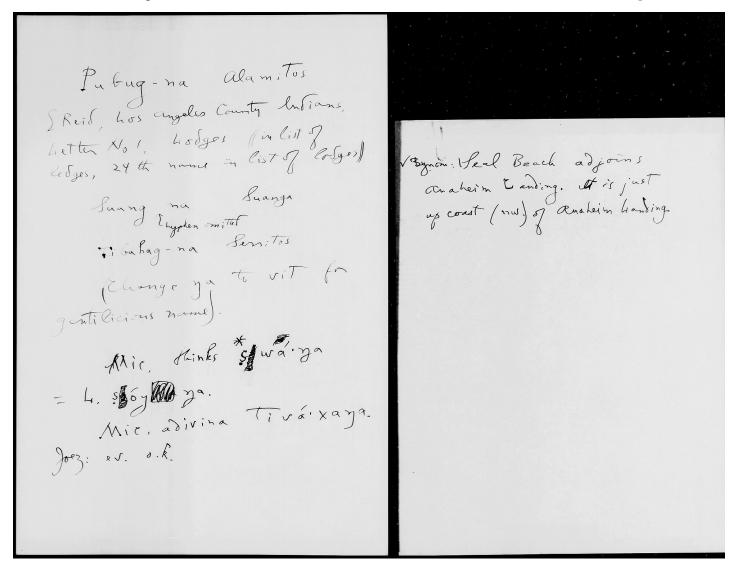
Mc Pherson: Rio Hondo is the Will me therson and Lindly By num: main dan gabriel niver. The southern branch is collet "San The league is a little over gabriel" alias "New River," and 2 6 miles. Ut is 3,088 vanas, mos a vana is 33 inches. is he branch that goes by the Fico House, and it wasked away some of the Pied house in the big floods. The floods of the 60's starter it-from an inigation ditch, it is said. The fice house is on the s.

File of the Kew River, the pice property was called El Ranchito de Pico,

allamites, 6 leagues, confirmed
in 1834 to Jean J. Nesto, heir of Manuel
Niets, Abel Steamer, claimant before
L.C. Francisco Figueroa lived here
im 1839, it having been baught
by Sor Figueroa for 600 in 1835.
[Cancroffs Works, wol. XX, for. p. 633] [m]

Hist. J. Calif., vol. III. & p. 633, [m]

The green is a customy is me of
Social to contain sometimes
so equal to conclaim sometimes
to each is see of up a court of
it.



Mix. moyo' place name she gives when I ask about. Joes no, evised Nt. puvil, but say it perfectly. Ens. also repeats it but never hears. Joes heard of a place called mvy i yah vna, somewhere no of S. Margarita.	an: El Piojo = anaheim handing = Puento de los alaments.
--	---

Joez sa'wrt nit & regge of relat. Body louse has no eggs. Joez: "olat, a head louse. Polá ya, Piojo Ranch. Impt. "olá yaxwic, pl. "olá yam = ?ola yawtcom

aci: itemaya, has	firtpomay - a good mony flores called Thus - trum & (Ser blaces called Thus - trum & (Ser because , ki. tpaya.
Flores.	occurence, kitpaga.

The river flowing south of the house is the New San Gabriel

River. Mr. Bixby doesn't know how it started. This river and the Rio

Hondo begin as the same river, and separate neat Whittier, just this

Bixby Florence Bixby, letter of

Aug. 29, 1932).

Old Jothan Bixby has a place at Long Beach (station Long Beach Carline).

Janny is married and lives at Long Beach, Philanthropist.

Jothan B. lives at Long Beach on front street.

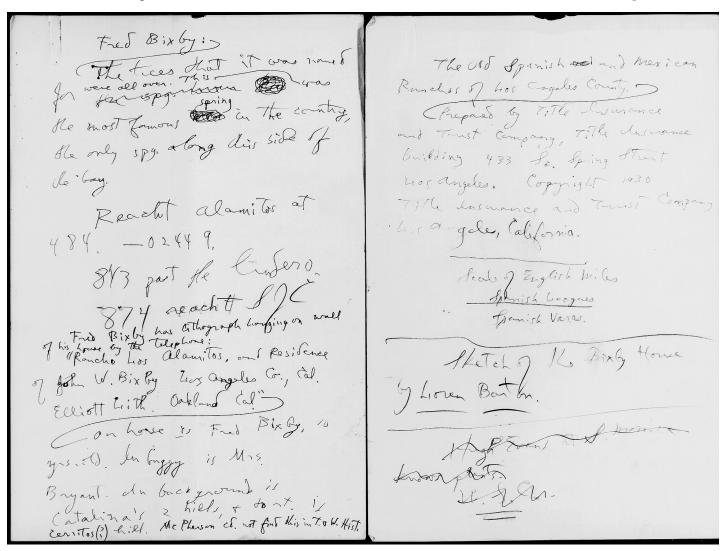
Old Bixby house at Long Beach.

Bixby also had land above Olive.

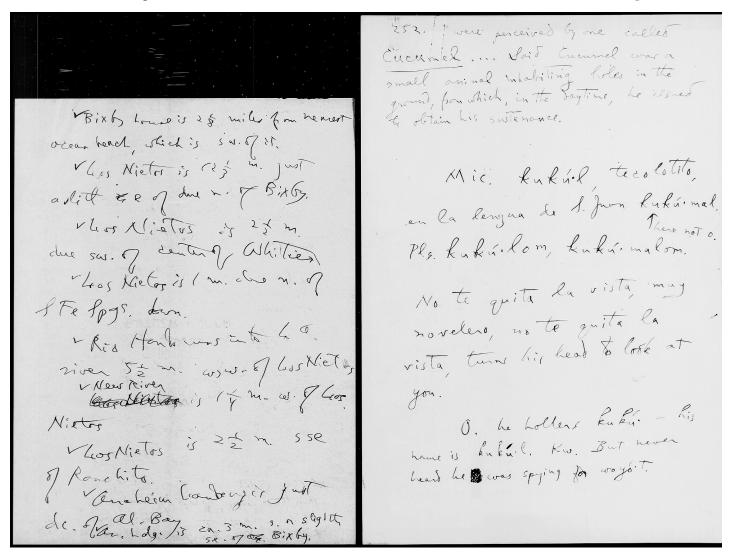
[acij].

Marcos Forter: When the Los Angles river in 1837 reenflowed, they had a big lows - it arth the S. Fe (o. Jose Feroz of the J. Fe veren had to pay the domages. Here is an above house at Los nietos.	25 M. Says Pubung is biskplace of Wiyor alamiTos.

of thompson of west Hist. The a country of the country of the stand of the stands of t Bascana mentions Sejat and 1886, Onange, Col., collenstrated + Described. Pubuna, seven or eight leagues to the northeast, and Niguiti or Putridem, near the mission. [Str., Sho. Dials., p. 150. Correctness of location of pura'ya is splendibly proved by 329: "emigrated from a place coeled "Signt", distant N.E. from the mission, seven or eight leagues and in the middle of a valley,

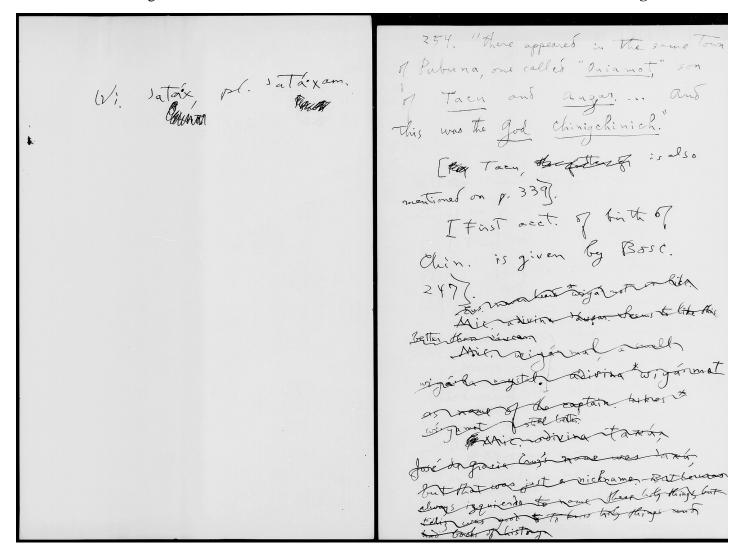


VThe Nignel gront ist. The Cogura beach Bixly n. is 31 m from fic. Leal beach is just ng coast of Kn (dg. Te Coline is just above 1 Beoch VSje. business centre is S. or a c-tt w. of s. of fic mission v The rivers split 7 m. n. A Loss Wietos they split just 5. of El monte. H). Stevenson, Map 8) The Co. S/l. a, 1880, calls them CAS Son good & Der't Kees In go nel River It has 1.9:



Vive en enevas. bukúmal is a small me,	Ku-kul, s. the burrowing owl.
ontering religion. The sto	
Shoppen when he comes whomat to home, around the home, always comes tome,	
	1.20213-

253. "There appeared to them one called Note that Bosc Soes not mention toking Wigot & various "attajen," which name implies man or national being." Mir. Patár, persona; Sot. So. Ch. hitsprings. Tlong



254. Pubuna (mentioned as birth place also of Enjament. cp. 251, And it says it is birth place of Woydet ?.	* wiga mut,

*wi.yamot or wiyámot Sot. Likes wiga mot ell Re surer when I told sot.
That he is connected with woy's t sot
at me feel in with the suggestion of tried to go
at me feel in with the suggestion of tried to go
at me feel in with the suggestion of tried to go a wiggamoth Wilney. To me it sounds bet wigámst. Joe guesses same. - is sul it is not * wi yamit Bit Think wigh mot Parto-Fr. John woyarmot, But Frank Dis not fall in with this, and said * wiya' mot sounds
better to hom,

"OuiamoT" O. When asked O. twig a mot, she dist Wi guesses wigá, mut, not know it. The that of coigá. la, But later gressed positively That it is not wigamut. Think last might be the Cahuilla wigá. mot nit wi ya met. form of the name. Wi. feels sure drogat and it has long genult. Hever heard. Southern States Mic. Eus. never beard. wigá mal, a small wigá. la erystal. Mir, adirina Strany trigity *wiya, mot, but when I suggest *wijya mot likes it still better.

Not. "Haxáltene vasa hambre lijen lucho, tramos vomos "Tacu. a correr al redeta del mando los, to live more airos, they wanted This is the 1st mention to live more, but Nax, dis not can't to run with them, on he was 2 nd wention is on p. 339. logy. Hax, put askes a his face yo quieno un naixot Mona, sais.

yo quieno un naixot

(baston). and the children but

(baston). and the children but

(in a straight bonito polo. "No

cim a straight bonito polo. "No

cim a straight they but

este no es naixot. They but

audten mos grande. no os, they buthing another. Not, estating entonces allos consiench, se estating entonces and then and solve to brothing on there co had palo, & ho said há ha há esta

a litt futter a mon stop) (2) es lo ques naixot. Tron The was par with and the Thosemen Sho werp ready to men gritarian Etter que romas alla, y por ess tex tex tex se quedo el otro - travismay. tex tex tex (this time For eso dies el con 8 piwipwi talakwI twa. I hat på, wit tea wir may. then the people romancaran.

N. was then with his baston on 9 ent. Eleganen en el a caliente, ch soy zh. pa + a litt futter rawi. may lamon & when those people arrancaron. They ron from - hence ki, pa rawi, may. 401 dos se quedaran parados. van signiende padalante. e sais: yo goy there piwipui stopt or said siempre One said: yo goy later kater ktez futter ta's a kive (Bean Cake mi.) stop

Ji the song has i; pa then 'a

filetiste; trem fateikteic

chueco. (e.g. a mon who

ais twisted bodied).

Then fakwa. va

Then fakwa. va

(-Ramona, f. Maria rouch)

Then ord,

Then in. lama, then

ook),

then in. lama, then

form in. lama, then

form in. lama, then

where the in

the bellote

grunto than

when the

there.

then 'an a vox, the

will just coastwof Escondiso

then pigé vo, of a spring

where the litt hills are al

note de Escondiso

when nai'av and

wifen nai'av and

then nai'av and

the bellota madura was

pronto than anywhere else,

when — it is hort to

where the two men that are

there. —

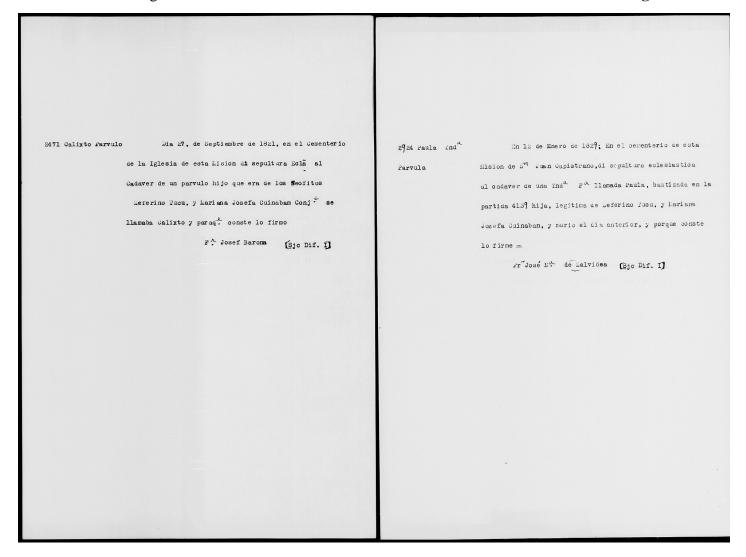
Then hing wapa (Re *
siema de kinki), and
pam caxla is the other int
the pam caxla is further
about (for n. or R.) Dan
ling wapa, there places are
though tomagnot ca,
ell soms of tomagnot ca,
then malarva (mendenhall's)
to parhamuk.

Then wik-yaw
Po-to paw.
ay so consaron. No Plegaron
a Temerula. ay se a caba el
conto, mina, ay.

no les faltaba muncho para legar a Temerula, bit they distrot not arrive blere. If they had reached there, we will live mas and, it wo have been very good. Tero no free y good.

Pero no free y grapes ellos, so consuron.

Tucu. [Sje. Books]. Joez. tiekt ya, will eat place. 978 Leferino con 3. á Zeferino tucu Soltero é hijo de Estefano Sucmayau, con Lariana Josefa Soltera é hija de Saturnino Hausijat, Mariana Josefa takut coldeat. y Cleta Cuinabam, cuyas partidas son: 2692, y 3358. (Sjo Mar. I)



* 'áwsar.	Wi. Jawsan is J.
	eangrage. O. te heard + Ew. 'aws ar. Trote. Very impt.
	Joez: maybe the 'awsan. There was on Eld Ind. at Isboby muy hechiceno, a tah. on a native of Sobolia name of 'amsawrt. He of Sobolia name of 'amsawrt. He witched R. Indians at the time witched R. Indians at the time
	witched R. Indians Re columitals fought the R. Le was Re columitals fought to R. Le was on the cah. side of was along with the calculations.

from among them, and directed that they alone should wear the kind of dress that which has "auzan" Mit. Sivina Sawsan. She seems to like this better adorned his person ... To these didions was given the name of puplem, who would know all Things, and relieve the infirm and diseases.
In other words, they would become the sorcerers than * lawcar. is soothsayers. Ils Kis pl. of pul, first mentioned p. 236?7.

255 "they say, "guiz Chinig chinich," that is, "thanks & chinigchinish, who has given me This." O. vs. at once: with jyakes, (# tean.). Sit. witriyakko, ch. Refer by good to say wit to, for wit is a Joez: I never lems any tody ing Jaiks mens with transition to the sit significant and with transition in g., act. to my notes. See JP.H. initiation notes.

wite, witiak or witiako

was a sort of greeting spoken

when one encountered a raven,

the mesenger of Chungichnish.

[Kr. Hok. The Luiseno, p. 680]

Mic. Eus. Hey say willigakkor

Mic. Eus. Hey say willigakkor

cuando están bailando. But does

cuando están bailando. But does

rot mean gracias, no habia gracias

not mean gracias, no habia gracias

en ese tiempo.

Eus. never heart hem say

t wift teagitegie, but it

may be. Only heart wift igakko.

may be. Only heart wift igakko.

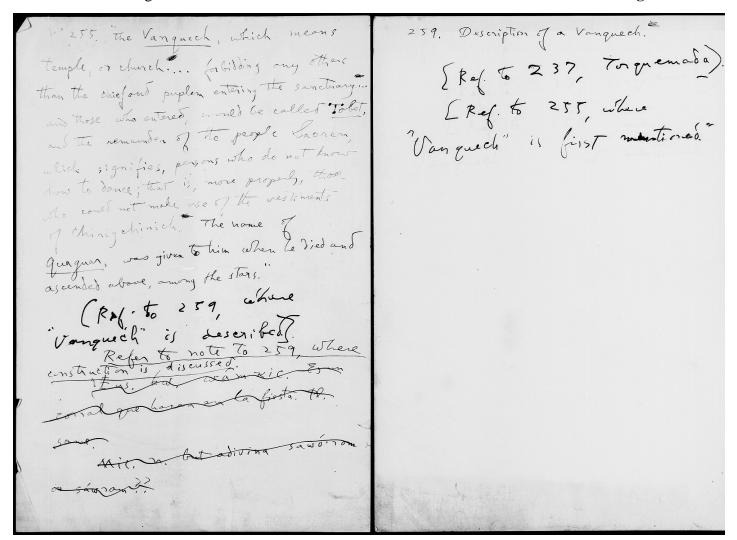
Mic. Kinks that wift teagitegie

sale bien.

Wi. We say both with reshort and with the tent to the time in the fiesta tomorrow I will her a dancer call out wit ig affor tomy ar. short Ino trace of svanabhactic vowel in here.

(a) soon as I said "quic", Wi knew at once it is for ask his wit yak. head twit transitoric. But they say with jyakker wit.

Jeg 3 ays that be thinks that
some book says that witigaker
means welcome of Joe thinks it is
means welcome of Joe thinks it is
that. For when in the fire
putting at Some the before they start
to kance, the paxá' goes firm
the singers over the fire of says
the singers over the fire of says
man m, they and when
he consider eaches the fire the
withingaker, ev. welcoming the
withingaker, ev. welcoming the
anival of the paxá' to the fire



Joes ? oho: yes. Not nosalized. Talo v. I shall oscend above to the Ref. to missle of p. 320,
where it says that stors are hearts windy

There is says that stors are hearts

Ref. to 289 where it Tells Plat Chin, was carried up among the stars while Joez: they were all people at the fine that Wo was sick but nhe fier Regall scattered some Turned to rock & some hills '& some went up to the sky, e.g. pleiades dis. But they were said stay were hearts of people.

cu-cy ot, stars [gab. - tom., Kr., Sho. dials., p. 253]. stan c. Tel Ef., K. Sh. Siels. p. 2507. Mic. súi'al, stan. the ach used this word when falking with Wi. noin tow xa su'lay, I am ledking at a stor. W: 88 B-F R. 54.37 a fly stor. Pl. 54. Julian. Charain from o. Joez mans same as sir la Both mean ston. The common word is your lot ; i'la, but some people say 5ú. 20 P

that he gl. chrive is bent as t, etc., is common.	Jeg súnla, leant.

Josg d'am ú. lusterm, Ke Ist people. Sing. dam ú. luwic. These were the people that burned into were the people that burned into Joez day Rotteax, 1. morning star, or evening star. 2. sobras, something that is left over when people eat. Sounds exactly the same. Jamúi Ruwterm ká malam Teóxximokterm, de first sons that were born.

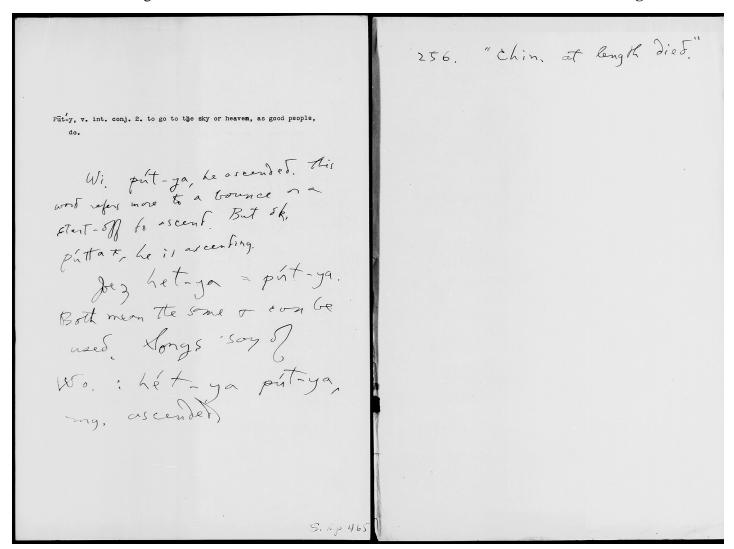
Het-y, conj. 2, to come up, as something from bottom of water, to rise Ka-reç-y, v. int. conj. 2. to rise sun, to rise fog, to rise above, as to go to the sky, thunder clouds, to go upa hill, v. t. conj. 1. to drive kan'z" ax,

Ni. Marketta the sum is coming up.

Kari'ya, it can up long ago.

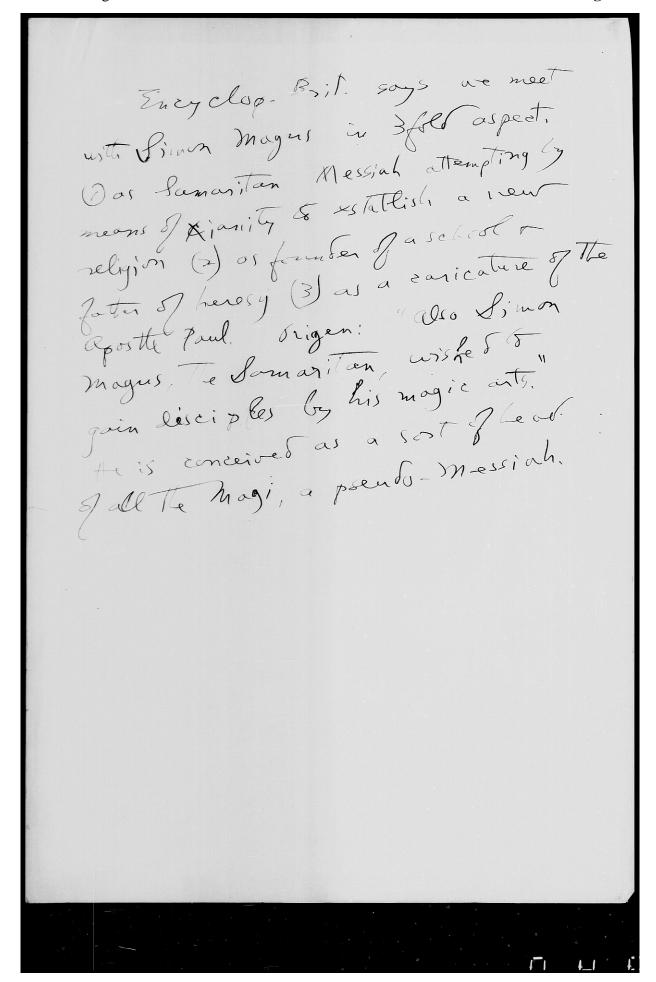
kari'ya, it can up long ago.

kari'ya ascending to hearn. W; hetti lift it up. But héttax, it comes up from bottom of water Joeg træm nå held t-ya ((yeur ego)) tu payk, Jesus ascended & Rosky) Pr. But het-yax, le ascended yest héttaglat fot. héttar, Le is in the act of ascending, he tax he (or a stor) is already pretty Ligh up. J. Sp. 134 J. sp. 170



Scripture." Nimnod (NEBPOS, LXX. Nimnod (NEBPOS, LXX. Nimnod (NEBPOS, LXX. "a mighty "tach legat Nimnod "a mighty that before Jehovah" Cerus only that before Jehovah" Cerus only ne in Scripture, in Jan. x 3-12 ne in Scripture, in Jan. x 3-12	T) DI, Henrod 1 = -

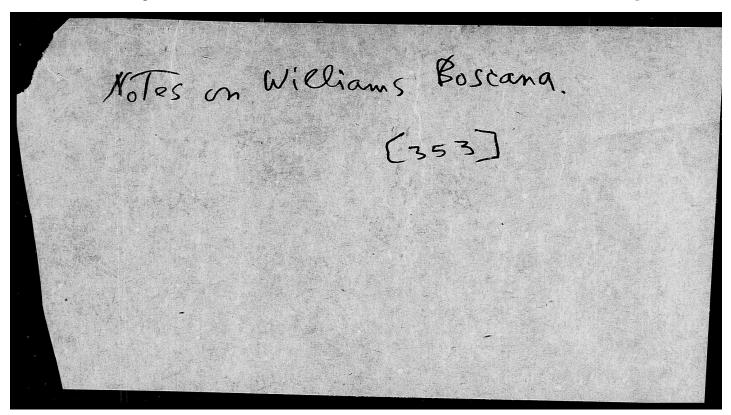
If the creation of the world, see missle of p. 243.	257, "unless it he to Simon Magus, as his teachings were idolatrous."



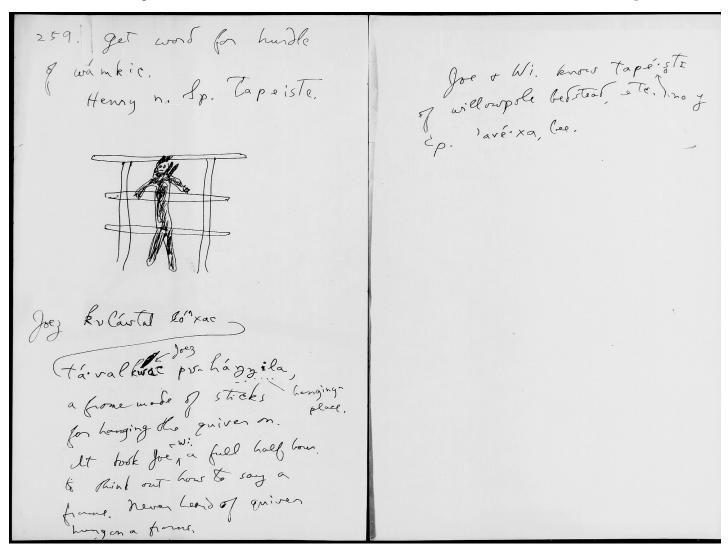


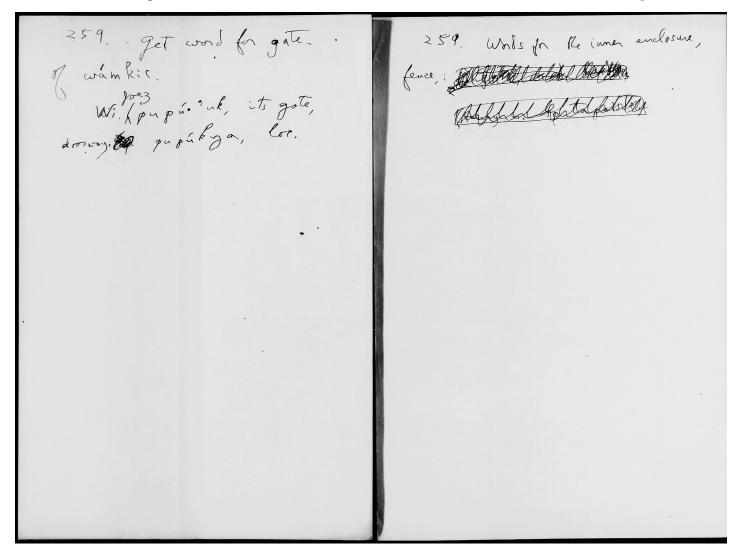
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CHAPTER 4



258. "The name of temple, or church, is derived from contemplatione, a place decicated to prayer." contemplor, ani "betrachten": 3m templum (Vaniček 103) ... Nicht nach Fick ... zu Wz. Ktemp - spannen; trots des Hin weises and gr. arery's, sehr angespannt templum (*abschnitt "abgeschnittener Bezink" ". 3 w. am Himmel ... enf der Ede .. der Tempelbezisch, Tempel ... zu pr. Ténvo .. schneide ... Topy ,Schnitt." wolde, alois, Lateriseles etymologisches winter huch, Heidel beng, 1906





Description of wankic. This was called "Vanquesh" (similar to The Luisens wankish) and no others than the chief and The "puplem" (shamans) were allowed to enter its sanctuary." These temples erected by the command of the god Chinigchinich, were invariably erected in the centre of their towns, and contiguous to the dwelling place of the captain, or chief." They consisted of an oval enclosure made of stakes, inside of which were two other enclosures made of mote and brush In the inner one was "a kind of hurdle" on which was placed a figure of the god, Chinigchinich, which consisted of the skin of a coyote or gato montes" (wild cat) with head and feet attacked. Inside of this were placed feathers of particular bird

spicies, talone, mountain lions claws, deer horns, and projecting from the mouth a few arrows. Next to the figure was placed a bow and more arrows. When all the people had been called together, the shamans drew "a very ridiculous figure" on the ground before Chinighinich, which all the people worshipped, and to which they presented offerings of "bateas" (special instruments). This inner enclosure could only be entered by the "Chief, Duplem and elders", on feast days. A profound silence was maintained, and sometimes the chief or one of the shamans danced before the altar. The ceremony closed by all present partaking of food from the same vessel! 73 Edtrong, Unalysis, p. 34 35 pp. 33-84.

The soldiers ran all over the island and in one part of it fell in with a place of worship or temple where the natives perform their sacrifices and adorations. This was a large flat patis and in one part of it, where they had what we would wall an alter, and there was a great circle all surrounded with feathers of various colors and shopes, which must come from the birds they sacrifice Inside the circle there was a figure like a devil painted in various colors, and shapes in the way the Indians of New Spain are accustomed to paint them at the sides of this were the sun and the moon. When the

soldiers reached this place, inside the circle there were two large crows larger than ordinary ones, which flew away when they sow strongers, and alighted on some near by rocks. One of the soldiers, seeing their size, aimed at them with his harquebus and discharging it, killed them both In my opinion, the Devil talked to them through these crows, because all the men and women hold them in great respect and fear. I saw with my own lyes some Indian women cleaning some fish on the beach for food for themselves and their husbands and children

some crows came up to Them and took this out of their hands with Their bills, while they remained quiet without speaking a word or frightening them away, and were astonished to see the Spaniards throw stones at them [N. R. Wagner, Spanish Noyages, San Francisco, 1929, p. 237] Translater from Relation ... por Rg P. Fray antonio de la assension, a quanto vol. 8/248 pages in the agen Edection of the Newberry Library, Chizago.

259. 9	Miren. Lee Bri	es of answer.	moielies.	
				,

Coyote guirer. Sol Aere is a partido en the of the one called 'an ó. your, coysteros. Sot's wife pakay ant vm,): vayam is another fartiso. Hey were brokers, partidos. supúl pakáy a.T. of at Re firster Re ano. your start of the strong in separate apartition of store in separate one himbre of a party: Sotor Kalwon wehyik groups. Here were lots of them, pakáy antom iva; hay 2 partitos agni. Pu. nax na xwze is the town eal name of the Calab Calab family.

family.

i'v a yam ne ons they stayed

aport from Re Men people.

aport from Re Men people.

ano' ya x wice es 3 brenombre,

lamo' ya x wice

Re real hours is ke' y ic, andilla.

po. keyterm. Situ. Tu. kut ponó. om, and 'an' pono. 'om people of the gate menter, o people of the constr. Sing, pondio, o, one person of him.

get words for wildcat tick vt, gato montes. No party name from this. quiver and coyote quiver. BUDGAGO 6. ta. val k wie quiver Quivers in the Apr wankie to represent Tean. Sot. xewé.wic fox. Ist the valkwid quiver land, to the kost - tav... ock composition. Thikut thivalkure, gim. quine
'andimal ", constito
himal " kewé wic " There were no shikat quivers.

Sot. 'and y a xwic, one

person of cry. party pr. 'ano' ya
person of cry. party pr. 'ano' ya
person of cry. party pr. 'ano' ya
part com, rand' yam.

But comot form similar

cood for from ticket, g. mentes)

cood for from ticket, g. mentes)

gatero. Esut never had here.

gatero. Esut never

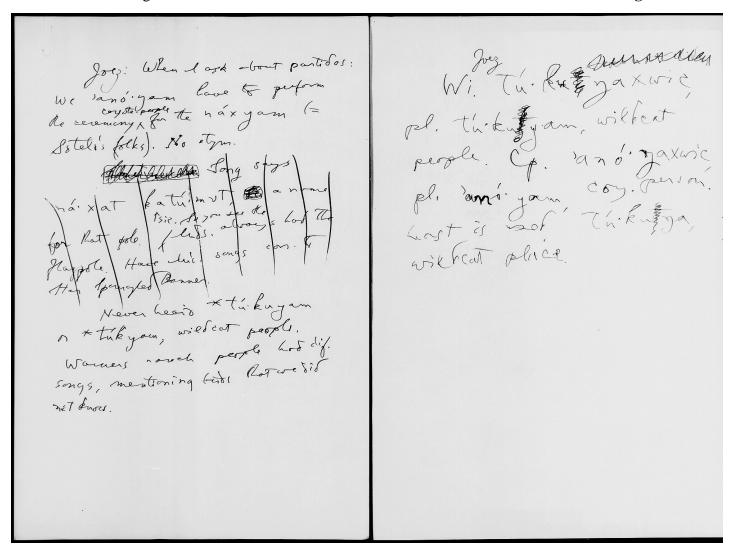
Thus we have the bear and deer divisions of the Salinans, the land and water divisions of the Miwok (also associated strongly with bear and deer in moiety names); 48 upstream and downstream of the Yokute and Mono, and the coyote and wild car of the Cuperto, Cahwilla and Serrano. Edtrong, Analysis, p. 46]

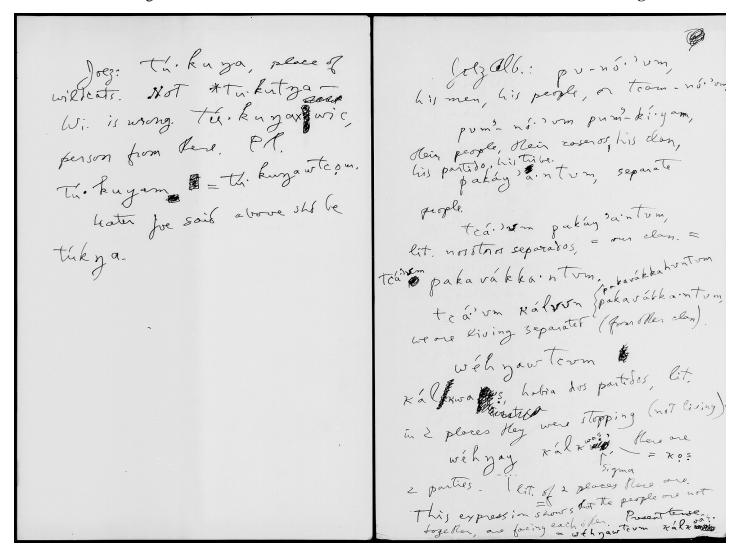
The Serrons, Cahuilla (all three divisions) and the Cuperts, were all divided into moieties, called respectively "wild cas" and "coyote". Estrong, Analysis, p. 10.7

For the Tabrielino and their neighbors, the Juaneño and Son Fernanderis, we have no direct evidence, although I have been told by neighboreng Serrous and Cahwilla that the former of the three had a "wildcat" and 'coyste" division." Such evidence is, however, next to worthless among the Luiseño the moiety is pratically non-existent, but there was at Saboba among a prevailing Luisero population a division into a wildest and eogote moiety. This occurrence was vertified by Luicerto at the Bincon who agreed that such a condition existed as Saboba but not among themselves. 31 The coyste or wild car skin representing Chinigchinich, mentioned by Boscana, 1846, p. 259, may bear this out Attrong, analysis, p. 9]

Mic. Eus. never head of coy, o will cut movely

+ n. putting coy, or west skind in mannic.





260. a splecies of hawk, called pame, ... from the feathers of which they formed a kind of petlicoat, to diess their chinigehinich, guch as was used by the captain and chiefs, and called past." [ev. a ray. wilseat priver! mention of pam'us first mention of sagle ceremony? For mention of featherskirt see 266%. [Ref. to "parelt" feather skirt 290]. [Ref. To pares, list 40.3], 291. Mic. Pá. mos, White-Readed eogle, Kw. Inds. to this Day include eagle sps. a under rame of gabilan, rath to.
eig aswort as gabilan.

"Volviendo a la palabra
Milano, varios me han dicho
que rea una especie de gabilan
domesticable que los californianos
se servian para cazar, pero
ninguno me ha salido dar
el propio nombre de su especie
[mestres, letter, lept. 19, 1932].

: !

360. " one of the puplem The Luiseno call the sand ... sketched upon the ground painting torohaish or \$ tarohaish. in front of chinig chinich, a very ridical ours figure: This is 1st mention. or in ritualistic speech, following their usage of doubling See 2nd mention of terms, eskanish tarohaish. ground-painting 271. [Kr. Hbk. Luiseno, p. 662.] Mic. tonochayic, Kur. Mic. once sow This pointing at El in Rincon. They point all sorts of Di alociones + animales on Re ground, & They name the animals, I ay van " tirando mantas & everything. Es una of to cora may triste. Mic. never wanted Mic. moderate pintura. Sot. ok.

is to see it a second time. Sot. ol.

is in to see it a second time. Sot. ol.

is in the pintura. Sot. ok.

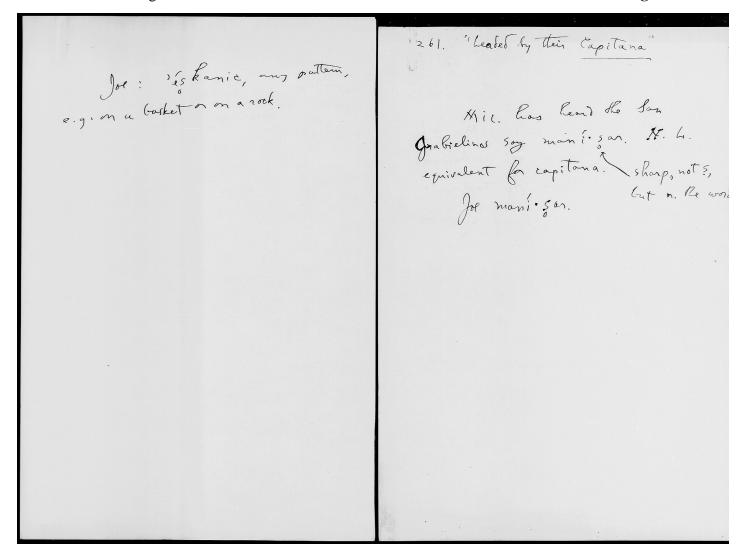
Sco, sow The gregory The proper religious knowledge was fought them through the medium of a Sold of grantfather paint a sond painting at Fineur, 12:415, ago. It was only not in the great painting made on the ground in seeds and colored earths " [waterman, The Rel. Pris of the D. Inds., U. Tal. Pals, Joe: never used any seeds in tori-hayie - only dif. = done of earths. or paints. wamkit Wi. Joe no-tono hayi, mane Joez: 'eskanI' anything marked or painted on a nock, tesigns a an Infram Gasket, etc. yawaywac Préskanz, fits design is

Joez: They take a stick of the trace on the ground Joez: & But the troogat on the ground and it must yun'ic, evenory of burying have me leg (n.il left o head dresses, right (eg) shorter than the other But yan'is Leona mojoso, foes, tet fatters matákac is ev. What (sTeonsin, nel Geong albañas il mentioned by Dn Bois, Joe + she was sont of croyy of Reg thinks the last word means (a kind of water 3pinit) teas an vil stone and should not be matakkic was obsessing her they traced this figure & scated her near till to then all went una aplastada to make it go away. Maria kousa V & Sot, Logether performed this ceremony, maria Jesnoq telling Sot, how.

1261. "Leaded by their capitana" Jol: 'és kanic, any pattern, e.g. on a basket on a rock. Mil. has heard the Son Grabielines soy mani: san. H. L.
equivalent la capitana. sharp, not s,

for mani: san.

(ut n. Re won.



	261 Their Gateas".
Bateas, p. 261.	C, leg 275, "tucmel"
(Salla), P.	Mic. the Emal, Gatea.
	the takmal pl.
	- >77 " a small shallow
	(cled by the halive)
	tuemel, & clean seeds.
	to Dufois
	(molas).
	L. Rmal Joseph.
	Exactly the same kind of talea but
	Exactly the same kind of tratea but ligger is called the paskent.
	But Tukmal is destendido and
	på kut is hondo como bandeja.
	See also under 27/ montains.
	See also

Fel. g. novón Caten.	101 Jukmal; chayut, open- work sifting basket of rush. - S. [Du Bois, Religion, p. 11]

	Basketry.
Tuk-mal, s. winnowing basket, a nearly flat basket used for cleaning and winnowing grain and seeds.	
S.J.p. 633	

261. "The younger class dit not done to approach even the entrance. [Comment Joez sulkal. "Sulkal vas the first bosket-maker, according to one version of the custion myst" Fm.: "Shulkal, a green existet. — S." [Dn Bois, Relig., p. 188. on fines being imposed. Joe never heart of fining approachers.

260. "When in his presence the didiens Joez noin mayk 'oy'ak,

lam leaning on my hand.

Haw Shot, and what I am Reaning were entirely haked, and remained for hours in a posture equally awkward and fatiguing - a sort of squat; resting their hears, generally, upon their right hands. [nakes all the time. Poes re on, for noin 'of ax O our leaving. I day watching. mean med, men removed featherskint? Joez: noin 'á'zwa lam also clearer: nón nvagúry sitting (with heels to one side of bith nvmåyk 'by'ak, lam resting ny head on my hand. Use. silling (with heels to there is also I norn
as lads, used to sith my heels enite to one side

legis a, I sit thus with my heels enite to one side

for norn lagrande grande of am sitting

pina vannin noke, not x. Turkish fashion on ground. Joez: nó. n hé. vitcax, lam & squatting & also say This of when one is in attitude ready to start to run a rack.

* foeg: nóm 'á' xwa nv. 'é'
hóppinuk, I mu sitting with legs extended

263.11 263. The roles of the "Capitanejas" "if he were adorned in the rober Veloggnez Diet does not have the work copitaneja - only of the capitamejas, p. 263. "This was called the held of the capitania, captainship. "Capitaneja", p. 265. Sot to vet or See 2nd mention of Ke Tay in be Show syld. -VIT - both vowels in use, vod 265. See 3.6 mention of 16 word conejits. Does not Sound well & Try Jo 280. from tovet, as Mic. suggested.

Velozorez: monanquía.
"Capitarejo... Pueblo de
"Capitarejo... Pueblo de
Mueva-Granada, á 13 Ceguas
A Famplona. [Dizcionario Universal]. "capitana, pero en significado
capitana, pero en significado
burlesco, en catala se
burlesco, en catala
capade colla o
capitana. Yo ereo que el
tapitana. Yo ereo que el
capitana como desprecio
"capitaneja" como desprecio
y burla. [mestres leta].



UNIVERSITY OF CALIFORNIA
DEPARTMENT OF SPANISH AND PORTUGUESE
BERKELEY

August 1, 1932

John P. Harrington, Esq., General Delivery, Santa Ana, California.

Dear Sir:

Since it is summer time and the members of this department are absent, I have been delayed in answering your letter.

Capitaneja can not be a mistake since it is an ordinary Spanish word. I would gather from your context that the dancing costume was the dress of the chieftain's wife, since capitaneja has that meaning. It can not, of course, beaCatalonian word. The ending -eja is a very common one and simply adds a slightly different meaning to the word capitana.

You add, without establishing any connection, that azulejo means "a kind of whitish horse".

Azulejo is just a normal formation from azul (blue) and means the blue tiles which the Moors fabricated. If it is referred to a white horse, it would simply imply that there is a bluish shade apparent in very white horses.

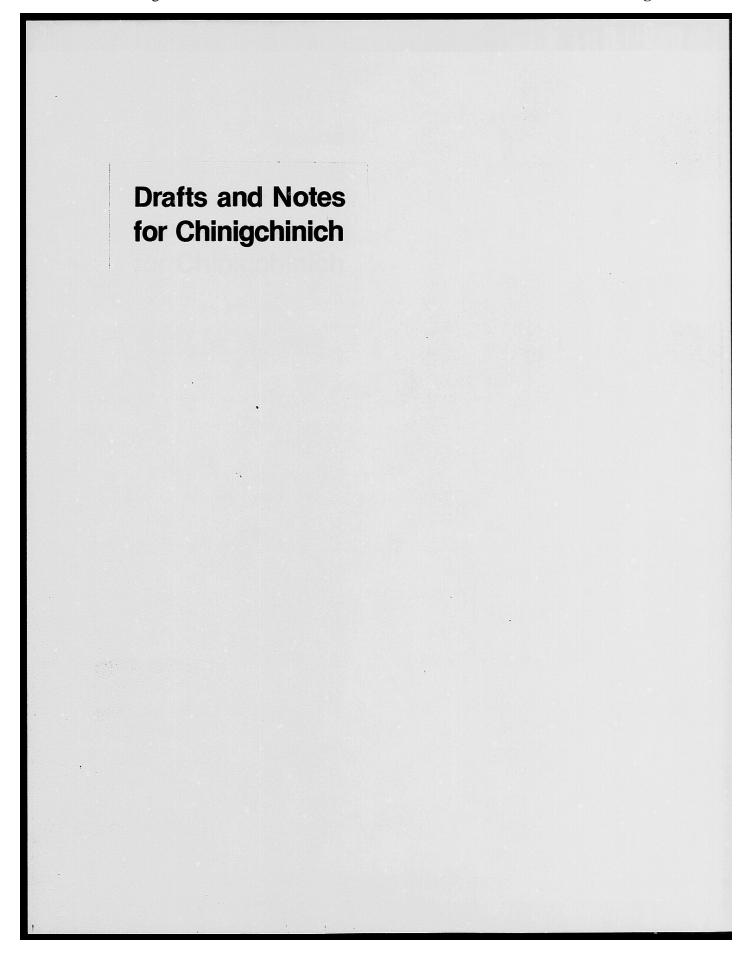
I think that in order to procure very extensive information on such a matter very full quotations are necessary.

Yours truly,

R. Schenill

R. Schevill

Henry: mexs. soy
capitancials. also, la
capitancials. also, levé
ca becilla, he is the Levé
gny of that place). forz Minks capitaneja may be an o.k. Span, word.





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CHAPTER 5

Soti no to tavan it free down the fire down they let for a capt of all they were the fire down they had not down the fire down they had not down the fire they had not down the fire they had not down the fire if they had not down the fire they had not down the fire they had not down the fire they had not down they then if they had not down they then if he was just to he ceremony.

They was just to he can his then if they had not down they had not down they had not down they had not they had not down they had down they led down anound.

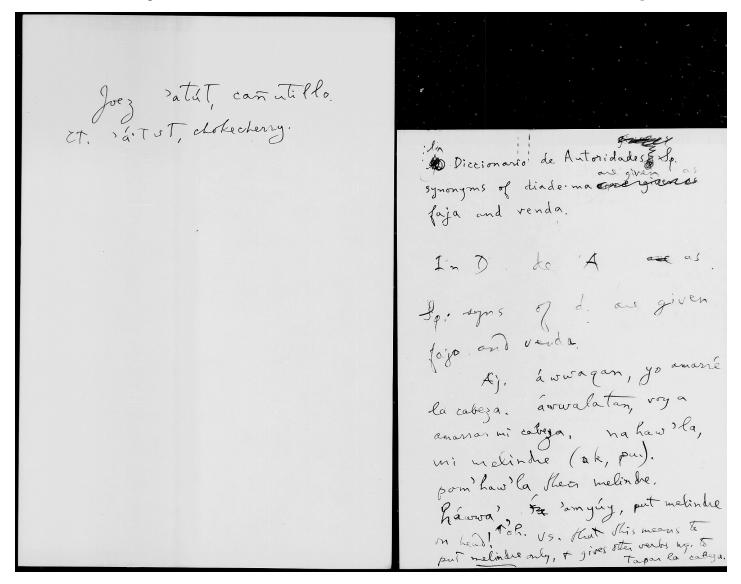
Joes 'émmi' (one house caunct pell de load and) you put another one with him!

No'n por 'émmire lam putting it no'n pory to the often one. 'onno pory to mext to the often one. 'onno pory to s'émmare, he is siding with him (in the 'émmare, he is siding with him and the one).

intr. (e.g. house is beside and the one).

'émmire, to sur beside.

O's word 'émmic must be wholly his, house is not l'émmi.



AM. R. W. Wills of Princeton University, through the Rindness of Professor Edward Carmstray, also of Princeton, the Willis rep Long de Verdades Catélicas, to see if the context refers to Princeton University succeeded in Cocating for me That is partently Boscana's alexander I. source of This anecdate. Diccionario de autoridades statas agras quotes Parra, P. Juan Martinez de la (Euz de Verdades tatólicas, plat. 2, de los efectos admirables de los Santos Sociamentos): "Le quitó de las sienes la senda, que le formaba corona, y con ella ató la herida. (He removed from his temples the band, which formed his crown, and with it tied the wound.) But rockter Mr. William moself have get we have not been able to a see a copy of the

Professor this this determination with a condition to the this this determination with a condition of the thing with the analysis of the sure of the sure of the similar material, both of which he can control, and took the precaution to check this this determination with a condition of the shirt had been prepared on these two sources.

A ain tropesson Andrew R. anderson of Duke University and Professor H. C.

Nutting of the University of California often Sould if the prostage is to be down in any arcient greek or Goting author, and Give found only a reference to alexander binding the diade ma about his own head (capiti circumde dit) (curtius Rufus & 6.6.4) or of that alexander is said to have charged places with a half-frozen old soldier (Valerius Maximus 5.1 Ex. 1).

265. "At this piece of word, of about hely a year in length, countries, of a slope similar to the length, countries, of a slope similar wie, step of second wind, step of the coal, and about ask festion of the coal, and the line is the coal with snoke rattles or the like birds." Listed stick or coal line feathers, but he feathered cheepet bound against the forehead of the pula; when he doctored, made rain, or juggled. The employment of this standardized piece of continue by the shaman is one of many that links that closely ally him with the initiate or pumal.

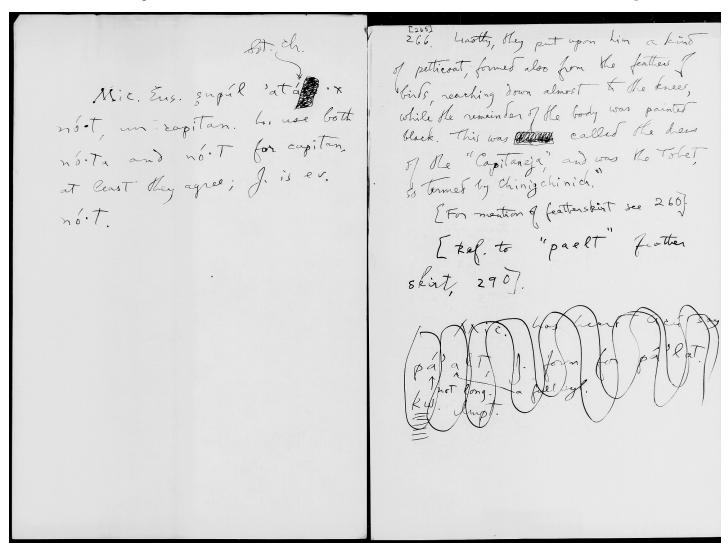
(Mr. Who the hinselfs, p. 665)

266. Fello of females, "The females also Mic. + Eus. kw. >é.lat, participated " [in the captainty]. Get word for a boart 3 Ringers wide, Chamdo. woman-chie [Ref. to copt. 23]. les dan el foloache a los The L. do not use g. maniesar. But Eus. means coptains wife lat copitan.

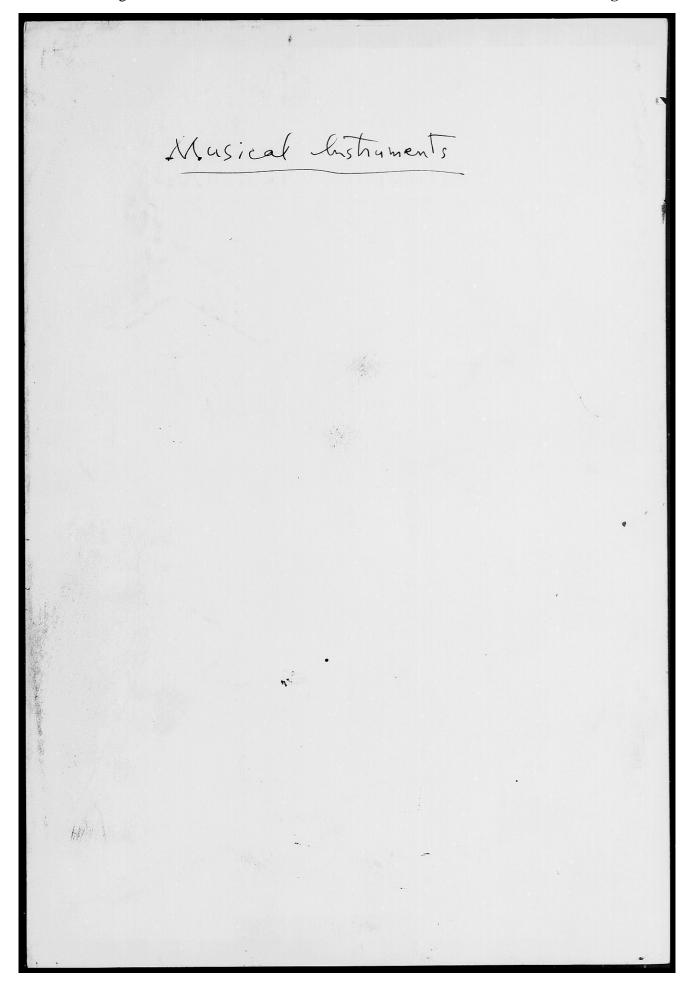
Fus. to copy at copitan.

Means the same as not. des, to means et que monda.

Means the same as not. muchachos, como les Lon su primer comunion, her is when they give it to the boys St. 16. lat pinla tongar, but n. what word means. po- 'é. la, lot, ours onl, Mic. toeyo lat, mondon, It is a slet. capilan. Mir. cuyá. P nó. Ta, Engál técyékat, capitana. Mir. J. caywa. l, mujer. ch. Sot. tocyskat, of. toc yo voktom.

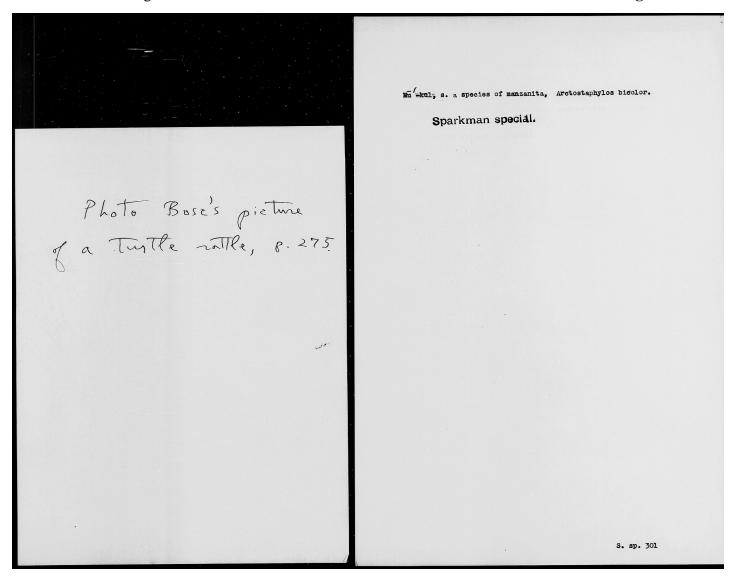


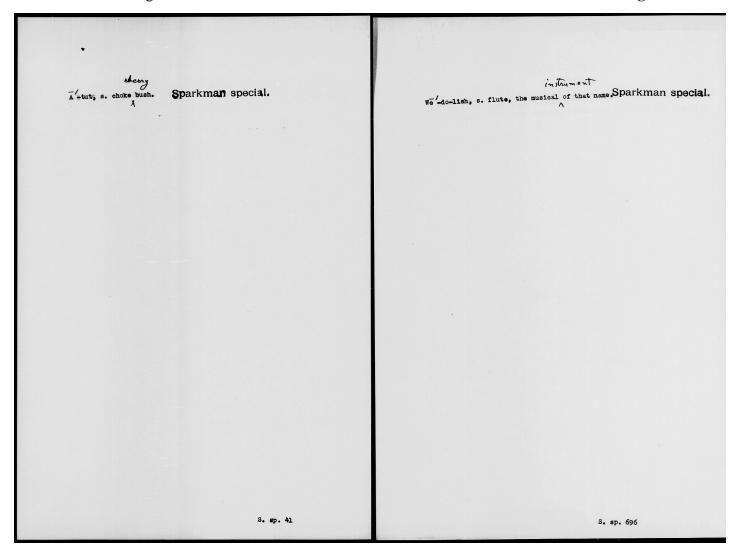
25. "Their instruments ... Being com-265 "this [dancing costume] graded mostly of the shells of turtles, with small stones inside, which they rattled continually, as an accompaniment to their voices, was called the diess of the "(agitaneja" [Ref. & 291, musical See 1st mention of the association p. 280. instrument called "paail."

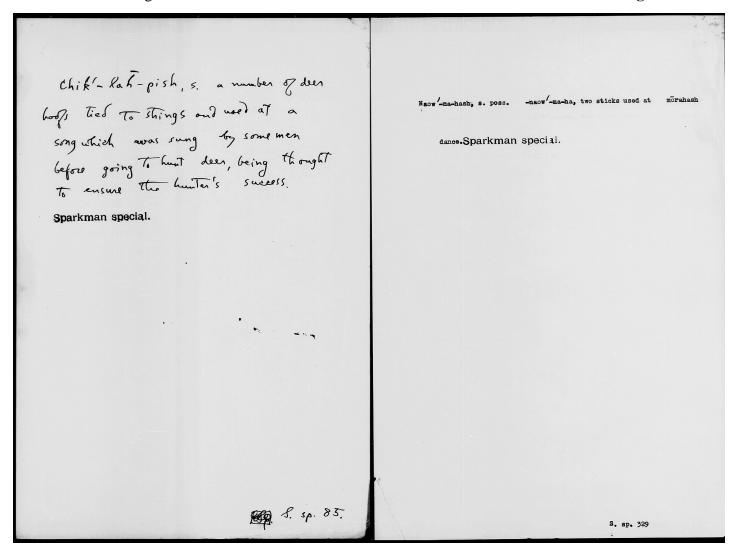


món laxpic kárrilac. Mon-lah-pish, s. a flat stick, at one end of which a double string is passed through a hole, this, when the string has been twisted, Kar-y-lish, s. a music al instrument. Sparkman special. makes a loud drumming noise when swung around the head, and is used to call the people together at feats. Poss. - NEMPRICAL Jos kara In tam tocanto. -pom-lah-py. Sparkman special.

Rottle pal-a-yat, = mode () sweral tuth sheets
with chobe clary stones
incide, noed with singing
[exc. Spark, Eng. - R. dict.]. Pa-a-yat, s. poss. -pa-a-ya, a rattle made of a turtle sheal, this is used at certain ceremonies. Sparkman special. J. sp 359







266. [Tells of giving presents & reciprocating. 268. Rahen wort for guerra g and guerrear, get work for regalo. For 268. folz: Vorvic, a present. Something given by own will. But netter, Joez Wi. ne kptil war. Joez ne kpivon, estan greneado. an offering, morey given in a revenory as they gave for nickels of at clothes burning covering the other hight, ev. lit. pay. néxpigam 'omón, guenéan ustebes! nexpt, you fight The mod, hency fees came in The 1870's. But the leve. 3 vk a' o'm always were here.

268. Tà vier was sent forth! 268. "By enging most bitterly, Throughout the rancheria, saying, that [get word for cried _ wt. it be paha?] " so and so has said on done this or that, Joez Réwlawit, espichadon to our captain! - that Chinig chinich is very angry and wisles to chartige us gritados, uno que siempre by sending upon us a plague, of Shich we espicha en las fisstas. Will may all die arm yourselves, then, both of not agree to - Rat form. Sco. means hollerer, not and young, to kill the Henry, so that by presenting him dear to chinig chinich, he may be appeared, and not kill us." preacter, = Sp. griton. St. Kéwlawst, gritato. Good up the word for messenger. Xerrix Joez XewwIK, he is hollering.

\[
\text{tocyoric, he is hollering out has}
\] or orders at the firsta (as inf dis soying that no lignor we be tolerated. The fresta, who were rewritat espichador at a fresta, who wells, notes, regular word.

268. (get work for word.

Mic., nexpic, genera,

pella néxpiwon

kurnom 'ata'xom, estan

- de sian do Ca gente, dicen.

guernendo Ca gente, dicen.

néxpic kun mi'xa,

mexpic mi'xa,

néxpic mi'xa, Keu is a war.

néxpic mi'xa, Keu is a war.

néxpic mi'xa, Keu is a war.

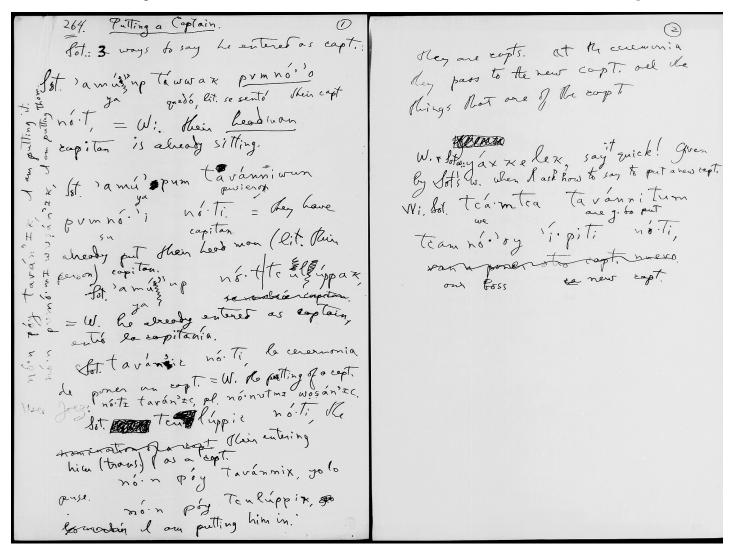
los noujeres. From téppex, share

dos noujeres. From téppex, share

two side by side. Ck, Ase,

Joeg 'amí lowic por- syá. ki, his 1st usfe. por-wéhleaw pospá. ki, his end wife. por-pá. kilaw pospá. ki, his szó usfe. pospá. ki, his szó usfe. treally pos- Joes teds me. treally pospá. ki, his a wólro pospá. ki, his meins logg, esen, mainen mainen	269 "pinde". Ep. 2.6 occurrence 275,
---	---

264. "Chapter V. obedience and subjection to Their Captain"	For copt. Eopy ans. 31 of
gist mentions captain.	



Sot. on pulling a captain. y ent. un pi la tiene que sala privero, aganoba su 'é·la When it was a bod year or a sickness, you tel ga, yout cantaba or any cosa de tray, the copt. el Teá. Tuc (teá. Tuz, le sings:t) assembled his femeras his people, y seta mirondi a ver que hobia: Song: centain púgvlvm, for el le religion was in the cogt, ent. tó, wI muná, evando ya estaban la gente, el capt. se puraba y hoblaba con ellos, all Re people, men & women, tiwwimund nvya. n Znvyahán ent. les decia el capt. para q. ena kwa tolm vl le junta, si son enformedades, cuado se maria munche la gente ne, era alguna sufermedad que and aba, aver que kora tripatez this song means le hiraba para pudieron bacer de la enfermeta, folos lados, para el enfierno Tiwwi ou ocaledaby a new! let's el cielo, aver si priedo. Y ent. see. grap ya los Clemoba los pri po bem, solos elos el miraba, pres aguel decia; Es una onfermedad! I y aguel portien que pasaba en el mundo, se gentada Ken anoder prij la get ip, esos puips (vm saben,

aquel que part primero aganto la esperado de supermedad, con la tura o aganto da. Buenot, se paraba de castar, grasping the things, - all hears or saw what he grooped. That is all all saw it in his loud, Eve externed of der is! yout que maron la enf. , + lo corrian la enf egra, y al tho paraba, contaba son traits fambien, tenia coda quien su tes tue coda pui la, decia lo mismo, la misma expendente, tambien (hi.hik ioner), enicos o grandes no la hace, trois Lucia, & si era tra expermedad, agameto agaranon palos: Li. Li. stra enf. Lawtien. Breno hos Caid land strange to Caid Li. Li. toppori his, beside the fire, yest, venia wonick gen Tappaxie alcanel a ver, no puedo oganon (each with any kind of an old stick mas (en). Buens, ent. xaraba grasped in each kind and at early ato with Tee yat + "el at on be syl. Key make a hitting motion, head, and he sang his here song Too he sanced. & Each pila starts first to right of den to left with bott ains while Mens that balages. his song, or all all join is to him, and he faits singing as he starts + t was true they espantaron a Someing. after a while he stops during onf., Rey scored it a garactes, + reaches out in Sle 6 or 7 cardinal sincetims to grosp to sickness.

then the let of the NoT had gotten up in be cere, got up ogain, or song his some sing again, or lotted to see if he enf. so gtill Neve or not, - no, decia, ya motora, ja se fue, decie, desi no, pues ya se fue, decia lo moteron a ganotes. Bretho, deció of todo. Y ent. se pendea el stro strafrez, la mismo cosa, misoba aguel, decia la misma dora, se fue decia, to) is les 399 903 howy decian la mis ma c osa, O Lecian State Long selles axillahap muná. xiolalku Tup. Or There was a Xillikat. The Disease Sas here away us casa por casa sita

and Lewentet & make it now. and he get up as they foll him To make it rain, se para se refusca la fierra, para que solga de la fierra aquella enfermidas (=satte om pr tappaxie) hókkompo = q. salga la vapor de la diena. = q. salga la vapor de la diena. !Le la la fiera. y contaba el su conto de agra y hasia lover. When he Alen after a Shile he said: esperense, está muy cerca el agua, junteen lena (kulawyam)! tal dia viene el agua, y nombrolog 4 sias enerties dias (2,3 ay days, & stonged Hem to bring voor Lo Mein houses, Josos contentos con il, the Well, they but work to

Alexant. Uluvia, se enfriaba vini-k yém la fiera, & the ways que estata molo caliente en la tiena de solia pa fuera, y se quedaba tó. erut yé.m yá. unt yé.m fusca la tiena. y ent. avando el decia en factos dias iba llover, es llen whick ye'm when The day appointed for the to out ye (m) & single from rain anived, he assembled the people again at the bouse of the capt, Then long: yayyayvk en. yágyayakat. - te il kilo Ko táxkv, to má mik prím to wat jem aquel es que anda avisando la kitei. mik ye'm gente, yout, the people were there Sat. right at the day 75 pays. mik né. n house, ma læmbrada grande otra bez, el se nom moken-prise. enngen gem typa. Tork gem 5T00 7:

Stila capitania, le captainey, good was - verified by mancos tonster. Some lines le 11 capt, merely wants winik ye.m. Means vete pollo straves , Men and gestatos (addressing donain)! 1 12 1/2 (as he dontinues ayuda, Ives not wout to resign Lauring while outsely. Of a meeting for this other kelp on say also: maxxilut nvnó. vmi (while he looks in all directions I assemble my people call the for Re rain. meeting re maxxa hac. Se van fosa la gente, se retiron para sus cesas, (el capt. les 'ex yay Da comida bodos somen ællier (a or of Sot. asks that they give another casa ke el. This is what his alloones used to do. Maybe his alloones will do this when he is man that will andon with I Sot. for me wid not come in at ance for he wd. not know the religion, so he will aprender littl by little, ster, later m. It is not a fiesta, but werely a naming of a new capt, the capt, has to put up the grade. But Sot's make alations are copts, from the time of his ancestors, in the blood, from the go fathers, in h wo not have to tell the people that

264. How to say meeting, frosta. Sot, yannaxun, estan juntandose. joez no notrom, lit. chiefs, is des also wer of the saints or big men of the past, ulnds. or Sot. Jami. cumil yunnaxum, ya se juntaron. Sot. 'éxnay kunum whites, yünnax kutum, mañana se van a Wi. 'amu' pum yannain, May have already assembled. = Wi. 'amu' pun marka'n. Wi omóm gunnaxam, ge assemble! Pr. = 'omom máxxaxam!
= 'omóm prnú"axam!
Wi. yúnnaxic una junta = mázxoxic. = puzúsaxic.

When I try to get out festigen, Soti's w. vs:

Team? Su (6. vi 2 prt mékki yót hulúrrara do set a day henti wan

destan contentos (said intrying to find vento feetigan) ginnaxic. trammiex prlovikala prlovi temet nollidtum vamos a pasa hun tempo natcan kutum wat xaya, vamos a comen en el kinem. team Ká. sail of people Laving a fiesta. pum-yinnax teinum, Wi. henterwan, they are happy.
Wi. noin henteix, estoy contento. fiesta de Chinos promitemakki ste dia (groude) de les Chinos Isic. yannaxun teinum estan juntantose los Chinos Co'xawun pum-temékki, ar estan festejando. hie prm.mi.xi li xawan, estanhaciendo los cosas que fierren que haces.

lot måxxaxica, ma junta, Joez: de la vará xvm This is the religious justa for an auging for burning clother of dood. E.g. He neeting sot is 7. to some tomornor even for But an ordinary justa is kunúm teayillaxon Savórvana, Eller Cos indios purissations e.g. for arronging aveg tohave a Mista o en Soboba. laws, etc. 'ami'eumil This is The real native word puris'an, ga se juntaron. for fiesta Ration festeranto.

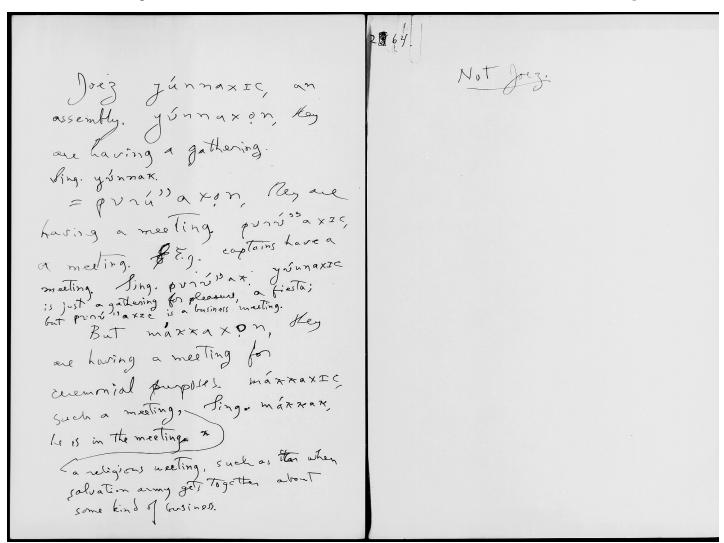
transillaxon están festeranto.

transillaxon la XIC

saints das fiesta. transillax, el ostá festeranto. E.g. he weeting infis g. to have Somonow noon, for amonging the S. huis Rey Day Wi. noin hand. VmI fiesta. nóon tíwita nota Ralá. kz, teanállaxic by nu"; lot, voy a juntar mi gente. tócyvkat, yr vise el copitan fiestare. But as infis g. to so for the péllaxze, a donce. noin péy, burning ceremony noin nuno's unt makkilvt. Use Ris last word if pellin IX (fut. pellin; lvt), I am making the foll fonce.

am making the foll fonce.

suggesting the people to have a fosta. it is for maini, maxxilat, or any religious seremony. But if it is a puely legal matter, as a juez, use of.



"alexanter Magnis... Took & From his head the diadem to Gint up the wound of his vassal." Bose, ?. 264 [200]

D. Fr. Benito Geronimo

Feijoo. Fr. O'P. has his work,
in several volumes. The index
gives several references to

alexander I, but not the

diadem episodo. The folk

title of the work by Feijoo is

long and shot be looked up in

library tatalogs.

265. The wore a species of cont made from the heir, which was passed three or four trans Siddyna, fram Diateir ERef. to J. "emetch", "a
kins of wig"] around his head 4 bit around: Diá through; Seiv to bing. [For headness see 290]. Mir remembers John lan Q. Was la lémmes a cons or a met;)

for: anything fied arount lead is
haw'le a no. Raw'le, o.g. the hoke field
around my head when I donce,

"emech! ask about & Bisc, J. "emech", melindre of human hair or like, Mic, remembers J. Sit. Jemmen, Jemmec, sémlat, sémlaxpit, junta, in sense you juntarse = L. Limilac Kimilaxpic, She is sure. Not * semec. zon la Federación, os bring 2 things dogether Mir. There is a song that Sot. Rimmi a Rimmie & put mentions no-haw'la RN. with for. hand up & thield eyes from sun, no-kim'laxpi. Juan cals , et. say of hettrent. Sot: 'im mije is & put alling estilled close to the side Dan Mer Ring, Mokana, nicknamed Juan Chignito, used to sing this song. So it is the out of the way.

Mit's suggestion is better than bead as melindre. He above. O.: n. "Rintac" fotally? Sot or kimlexpic.

forz: kimmir dom shaving my
eyes with my hand. I kimilaxpic, anything
to shade my eyes. Invakimilaxpi =
nv-kimila

forz ev. lemmit (, nv-lemmi.

Wol-kish, s. poss. -wol-ky, the toasting or parching of seeds or grain, adj. parched, toasted, referring to seeds or grain.

Joez wa' kic, (cafe) hostaso.

But walkic, nome of ho stick Rat

the paxá' has in his hand in the

tatahuila donce of acts like he lists

with wa' lkix, he is rousting it.

poyyzx, he is pounding pindle up

poyyzx, he is pounding pindle up

poyyzx, he is pounding pindle up

fine. But posyiz, Re finished pindle,

with long o. But don't ever call

with long o. But don't ever call

with long o. that to be cooked

poyit, for it has to be cooked

S. Sp 714

Einolli, s. Farine de graines
de maie et de chia; bouille
ou boisson fate avec un
milenge de mais et de carao
(pinole). [dimeon, p. 3 43].

Joez: The songs have a Sot. porgie, pinole. word nv megla, my Wi. gó. yzc. pó.y: 10m, wife, a work not used in you make pinde! ordinary Jalk. The is also Joes noin- pórgze a word not o'ma, my word word Poyy = x estoy machineands pindle (or anything). for my wife is had estoy machieanos Celita nv-fnákki,



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CHAPTER 6

animal protector at age of 6 or 7 years)
Withhalf This protector was called toite, diable (Luiseno towish, touch, spinit)
[J., Kr. Sho. Sials., p. 230]. Touch, signifying a Devil. Mir. Towte Siablo. = 4. 16 wic. Pl. towtcom O. . It is po-to taw that the boy gains at Re máini páirie. D' not po-to. wi, which he always has. Un diffrato can be called to. wit. But the saint boy see, and mirral (by.) + ed, call that poto win a posse (lg.). When I ask that po-to-taw means, says it = po- 'a'c, - es la misma non to wie itiwx (ex. ca), I sawa ghost.

toward Sco, has hear them say Teinitenite To. wte, devil, porto in his ghost eg. Henry so-to. wi, Henry's ghost, of an espanto seen at night. 16. vet s vwo swote, muy hechiceno N, 5a) n. 2a pål, pl. pålem (no pvýal ... pvtó tvoj el baila tatahuila. Leas Flores, ho trace of-y.

"devil'; choxya (x German ch),
perfect tense of chosi, to be
born. _ S. Edu Bois, Religion,
p. 120]

Eus. teóxya, nació.

personal "totem animals" or guardian spirite with which this part of the ceremony was probably connected.

Boscana's account of the connection of the quardian spirit animal with the toloache ceremony is so clear to the modern reader of this work as to be undoubtedly founded on fact; and at Mesa Grande it was possible to extract enough from some of the old men to be sure that the personal totem had long ago existed among the Diegueno Indiane Lilu Bois, Religion, p.80.

Mir. Ew. no- ac, my pet, e.g. seen when I drink thouche & see gebilan in my vision. Joez nv- 'a' (, my pet; pl. nv. 'a' tour

Touch, given by Boscana, wikes spirit chee-sho [Taylor, in Cal. F., art. 10, g. vsc.] pronounced To-ush, is not for from Towish. Bascana defines the word as "devil" which is the modern Indian significance to Towish, the original meaning being spirit. Tacuich, as given by Boscane, defined as meteoric appearance, is evidently a misprint for Tacuich, pronounced Takwish. [Nu Bois, Beligion, p. 142] Mic. L. tackwic, 1. tackwite, tall lightning.

Mir. heart J. song mokers song to Neis children when they trank. No-'ac, my set.

Tot haráisa, cotalina.

Ep. 'a'ac girl ers has been

roastes. nawit mal 'a'at, vere noughty: \$1.50. It is ev. the 9, wort for diable. una muchacha que ya sulga allé de la tatona, Sot. no- a.c, my pet.

Joez. at the time of le boy's cure, each man sá'pIx, (= as, mimal [Tac, voc., p. 909] selects, Sp. escage) a boy, & Mic. no-) åc, mi animal, my pet. somewhat as one captizes a godchild and each man teaches his godchild how to sance his godchild how to sance time no- l'acteum, pl. nerennix (= puts into him technical term) gyto. tow Just as one wo. I give writer a shal of an apple, le a man sees a bear when he drinks totoache, it is protectow. - a moment later deried this, + says a man is Gatle to tel anything, but if I have a bir 5 as my god son. a man came?

lawe his own son as his & grøson. på mmal musårpi; mygsøson. sårpi; grøson. Joez. I asked Joe how about to. Tow, my grandian -work all my goofater spirit + totowie, tatahuila doncer. Non-activo possessive nvieffax, hornsinary gosporent is called his. N. how & say my vision. in this rereminy is to. truic. Two words, Le us, but they sound the same.

Certain for all biml, a soppt.

Certain for all biml, a soncer

But In my tatahuila soncer

have to say nomonixa (-kat turns into - ya in 6055) But tray nonóis tóitrwit. notoitrwi - (we tray nonóis also My use the couplet pv'à c putó to w su suente que tiene para hacer munchas cosas, para matar una Can say pv'à c avna mi'xwaf to mount (or táckwic, some kind of a weed or rock, or anything that in you.

apiles eizer of or anything that in you.

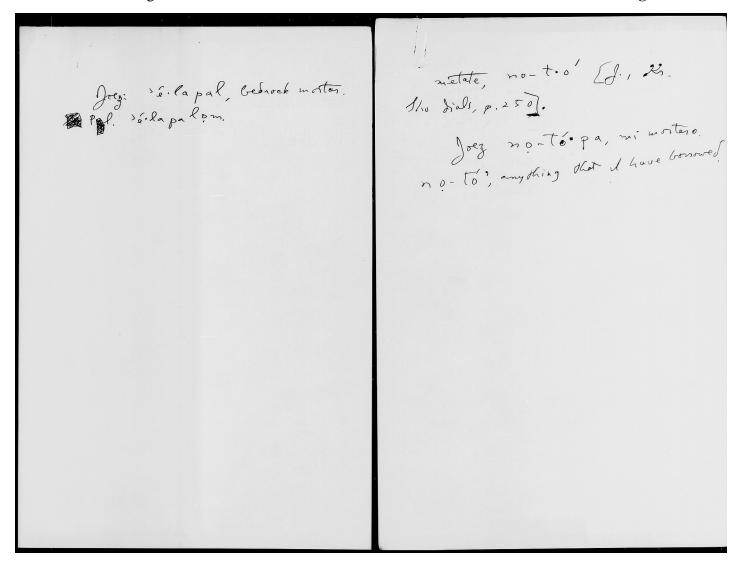
Tota wile moini kat, tatahuila dances

Joeg: péprxrnix, Jes the tolyache is so strong that you do not commonly set. he is aconsojando los muchachos (in the boys' cere.),
To give advice. It makes The boys sick, drinking that stuff, but they inst give
the by a little, so it won't
the by a little, so it won't
hurt them. But it is not anything,
but them. That they see,
it is not to tow that pé.pvxvnic consejo, lupt. word. But huirunin Ster just lose Keis minds for a dittle time. You see a big make To teach, Karla encenar. há. unic, deisa. {nutiwurp mi'za pirxwalay losking at you teaching. (nuptiga), I have seen a snake (any dint in my (bloacke) dream Present nó. n towka húnuvt; e am miran

Joe: neverinit, to put
my-to.tow in a pummal years
restrictioner to put it in through
do not have to put it in through Joer ney portinnie - 4mi hunwot, a bear appeared to me in my heam. Special into verb my. This. his mouth, but just put it on the logs rock or clest anywhere, and. it gres right in, and if I have thunder as my wester & give this same thunder to my boy. a mon has only ine to ter not two nother of il a man worth to take my to tow from my mouth and fake it out with my hand and throw it, and it can kill amen 100 miles away.

271. "a kind of drink ... made from Joer: nevennix is wolf only of the putting my for to. tow in a pummal, but there is a plant callet Pibat, which was · reduced to a powder, and mixed with Men intextenting ingresients." [drinker was given a relater out, & neve this no food for 3 days het weams to put o, gra rock ["the toloache initiate pumal! Kr. HGk, The in a lag. Luiseno, p. 6827. Eus.) ambyand primal a boy initiate. They gave the logs both to bocco and toto acke to arink, asked him several times with Mic. present. Bot, Seriel this Joez: al described to Joe the cakes
of tob. mixt with lime. Never heard of it r never heard g. * péspivat (a. 5 m.ifit whole & n s - no mg.

Mortans	Joez maláil po-má, nomo be metate, maláilon, pl



N mortar, no-t. o pe [], The tampush, which since the last celebration of the K. Sho. Sids. p. 2501. ceremony have been buried Mic. J. topal, monters. in the ground, in a place known only to the chief, are no to pa, mi mostero. token out in good time and freshly painted so that they look nice. They are painted red, white, and black. If the sacred ceremonial objects the tukmul's is not in the main enclosure but at the other place. The tukmul is a flat winnowing basket soo socred to the Chungichnich rites. It belongs to the men, that is, is possessed by every initiate, and during every ceremony is 10 Tukmil is given by Boscana as # turmel. - Tukmal. - S.

11 placed on the ground containthe Tamyrch, sacred stone bowls, were never made. They ing grain, the sacred stone pipes, or other objects. were among the first people, Du Bois, Religion, p. 78. born of the Earth mother. If the chief in whose charge they are, does not take good care of them they go away. Wu Bois, Religion, p. 1567 no tamya, mine Mic. tám. yac, a kins of moterito 8" Sion, pero exe anda. you bring it & your place of in the morning it will be gone for away. Osk Willie McGel!

For away.

Both pivat + tolnache were

served in Re tamyac, vt. J. probably

tamyac, vt. agomitivo. Eus. ws. I drink some.

0. tópal, montero.

0. yóxilac, metate

1. támyac, ceremonial = malál. Bw.) s. use this
montero.

1. tópawot, pestle.

1. yóxxilac, metate

aliost mano de
matate.

1. yóxxilac, metate

aliost metate.

2. yóxxilac, metate

aliost metate.

3. yóxxilac, metate

aliost menode

aliost metate.

3. yóxxilac, metate

aliost menode

aliost menode

aliost menode

aliost menode

aliost menode

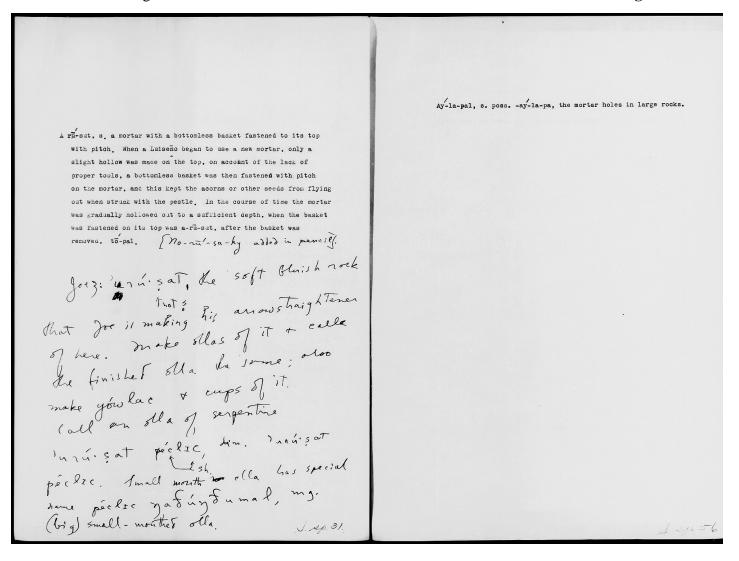
aliost metate.

3. yóxxilac, metate

aliost menode

aliost m

Sot: The 15" Dian. Tamyas here
at the sic mission, in room where dam working,
is just to show what one is
like not a need one, Tam-yush, s. a mortar which differed from that in common use, being much smaller, this is said to have being used by medicine men for the sole purpose pf mashing up the roots of jimson weed "(Datura meteloides) so as to extract the juice for use at the male puberty Joez: tamy a mal, Sim. Some were more of black rock only 6" diam, Some one just a some rock without my concarity one just a some rock without my concarity but are called Tampac just the some, S. 2p 543



271. On the ground, and 273, [Tells of franding hadians, directly & Refore them, the People ev. with spongelike estapata) " Those who were not marked in this way, which was aketcher a most uncouth and called "potense," were ever ribien lous figure, of an animal unfortunate, easily conquered, and men of and prohibited them from leaving feeble capacities. White HAM - Cgenerally the Vargnech during the time on right arm + sometimes on thick part of penance, (generally three days)" of leg ? "after the ceremony of the See first mention of (Ev.): flerent word from Kr's ground-painting, 260. mentions of word for estafiate.

Mic pound white estafiate.

The man para sodar a drink its to a for la dienteria.

Rt VIII But Alic. på teivat, Ke smaller estafiate, cith navower leef. This is gomitive. Make at night of drink first Thing in morning on empty stomach, with a litt salt, the P at Pruma and it in

Sot's "bermina" (his cowin) about

Sot's "bermina" (his cowin) about

Sose's Potense. She once

sow his, take a ray gut

tigen it (sot says less thist a

tigen it (sot says less thist a

fire of ray of len souble it back

to misself (it hists itself together

into a 2-ph, string), and lay

this on the skin shere a pain was

and cet fire to it. It was the

long and it left a boda on

long and the shin string.

It was permanent, when

anythere that was permanent, when

anythere that was permanent, when

potti to button (o.g. to button a

potti to button a

potti

Sot's wife n. potense. Tried long. She gave a word pv-te'; his belly. The 'v-te', the panga. his belly. The 'v-te', the panga.

Joez no'n poy tikksk my animal.

no-thetei; I am branding my animal.

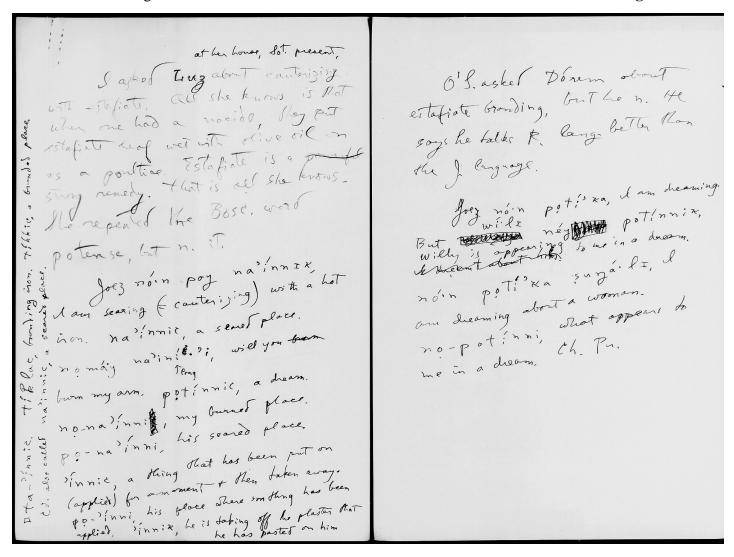
no-thetei; I am branding my animal.

inot e kut, I am light your tikks

lighting the fire. tikks

'v king, light your fire.

'v king, light your fire.



centerize with estafiate, parkneic. There is also a wors tikkie. There is also a Joez: prtikla, Lis brand. US. prm'tikla, their Grand. Shrash Tobet work Consahovate un portario os to bilador Acres heart

ch. Joeg norn så gik, dan setting fire 3

så gyika, he is starting

setting fire at various places Joez på. kosic, sall estapate. to burn out the rabbits. sá. y i xwas, Le storter fine Chus. tcé: pax, he set fine. sá. y i kat, Ke man who lights. noin tee prx, dam setting fiv. kinonax, fin started (accidentally) kinar, a fire is getting started. kinanza he is starting a tio.

- pa Standin ply tikker, sjustbonded him also progr. erecut. tikyax, weeks ago. ask potense figures Mrs. O. n. Joe says lots form is wrong noin gby tikkima, I hand him nón pomómi tikionalot, d (yearly). o dot no tuchol my so tatoo hola,
no-tu-hola,
Sot. pu

Sot. pu

Soft Reput Somman ele

Significant Her hot is an J. to brand him

Continued to the hot is an J. to brand him

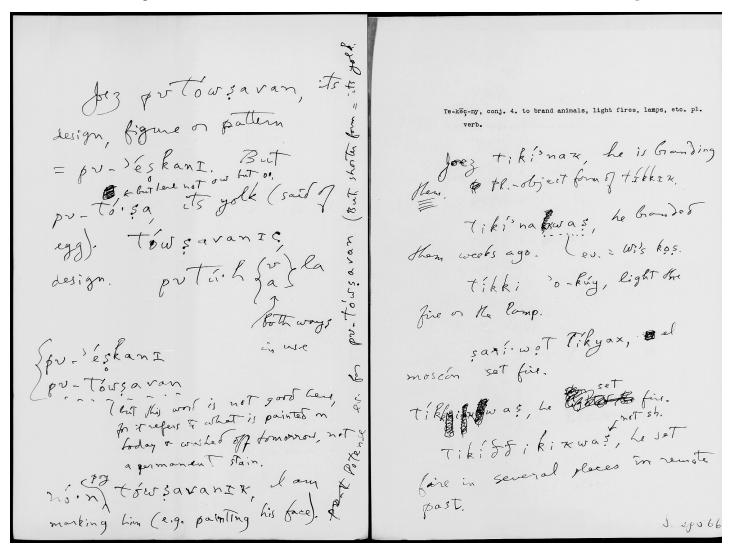
Continued him now tikks som, no

translained tikks to brand him!

The translained tikks to brand him!

The translained tikks to brand him! tatoo (noun). Jer sous it sid be no-tuchala, my tatoo. A-hvl. Awithant -a.) Fot. porti nnic, our g. to brond them. po-tikkixala gog péllax, While he was Gooding he colf, The call kicked him. of tikking pin now tikks som you broad him.

His tikks brand him! tikking am



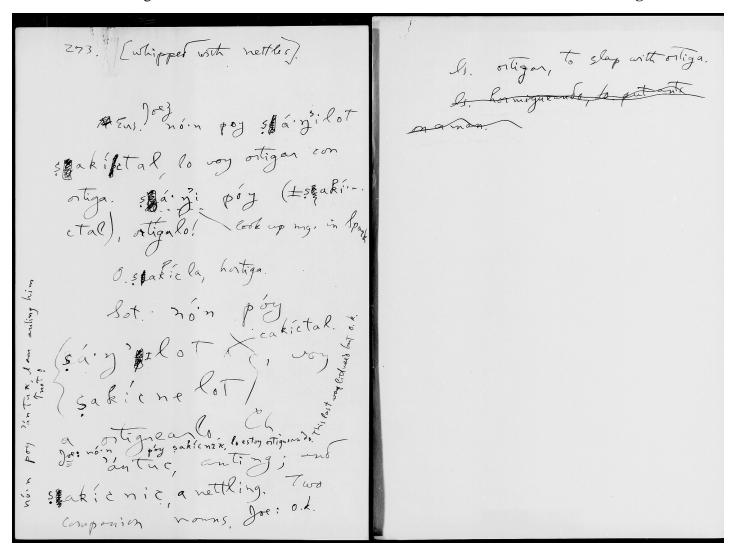
is pounded for Granding. Joeg mata kar anvil rock.
There are my slightly concare, used for pounding me day meat, etc., on. no-mta, kaki, mine. But a nock held in hont wood glan

topping-open acoms = sappilas, butcher's block (lit. on which meat is cleaved). But wo Tik estarem and o.

But wo tilac, a bout the worth to ke is chopping meat he is striking with a club over the head

273. get words for biceps and high, for when Grand was supposeibly placed. Jog + Wi. get stuck on my bipeps. nvmå prsirat the puffer or Rich part of my and (cp. nv) és prositat, my called = terry el lagarto. mat, hand (non-poss.). 'ét fort That, mat preferat, non poss.

But nv. xá's IkI, my sage.	Henry now remembers was I for biceps = laganto.
Joe n. Mis La word.	



Joeg: nóin póg sángix,

I am rubbing my 2 day ské

Whiteers into a girl,

person with nettle or any thing (press

mettle against a person,

mettle against a person, Jobs: sayasyae, espinoso (said eg, of a zoetus plant). to switch).

get sojentific name of the Gig net The ant Ordeal. the another almost prehistoric ceremony was that of 729. Holmes Isto me they Lnut, called antich" or Tivihayih, used as a sort of suppleboth Lite and sting. ment to the tolorche Is. hornigueando, to put initiation, as an education in courage, skill, and quickness for young men O. Santuc, & to simiguearing. It has been is - long discontinued has the 'ainot op. here - do not use the that it is impossible to big ant sp. of the unts. - Do not use lantive's mal. abtain a complete description Sot Vantre, Re of it. It is not performed onting of Goys. Eso era el every year. Sometimes there bantizmo, e! Ul. were many candidates, sometimes very few. which there are song and. Untish, the action of lying on an and hill and permitting one's self to be stung, which was thought to

de veneficial; anti, verb, To make them hardy and antish, action of same. endure poin without wining I I hlu Bois, Keligion, p. (for cowardice as to corporeal 91.3 suffering was considered even among the women as disgraceful) Mic. non poy rantolowothy le voya
omigrean. This is the Rincon work. They would be down on the hill of the large red ant, having handfuls of them placed in the vantic le rémignearing. region of the stomach and about Sot noin poy the eyes. Lastly, to ensure a) antolot, voj a full dose, they swallowed them in large quantities, alive! ormiguearlo. (Reid, letter # 9].

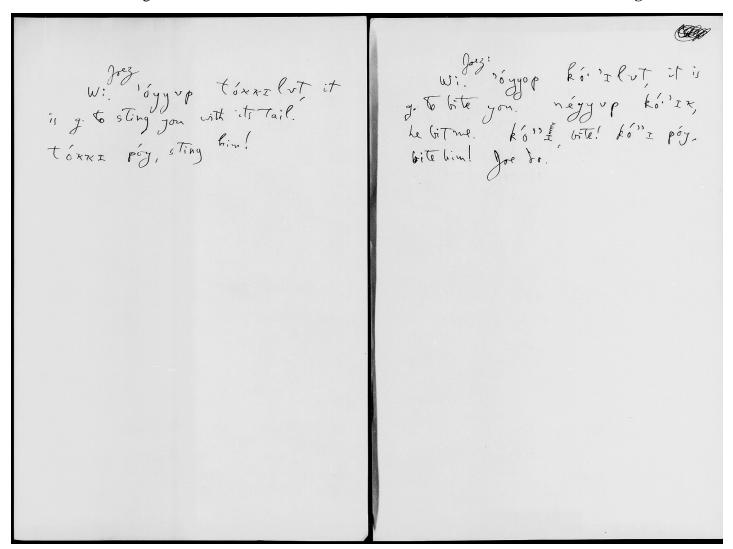
East Orded is to make boys good VXI. 'á nat pl. 'ántum. Pick Kem up and put them Chunters and brood, lit is day where an outs nest was x logs rolled in. auts bush of with neutro) (thong, no and let kem sting you for rheumatism. If you let them stay on there they want heat, ab. Sec., p. 176 often a while May go of Menselves, + it just Takes where Rey were stinging. you get wood & ants around bee, the old luds. dis. When Rey are floating in the water when you are inigating flat it to they sting worse built like averything. Joe: Has Re onts in a piece
of doth & press it on you to key sting you right through the worth.

Essig, a History of Etymology, p. 20: "auts were well known by all the hidians and len bites and tings were considered of anodicinal value by many trites. The huiseno has an out reneway for boys in which the Gods were staces directly you ant hills or into pits in which out were badden glaced and were severely bitten out ctung, often which the offending ants were brushed from the naked bodies with nettles I tim to (4, pointe naked bodies with nettles I tim to (4, p 672 (1925). a similar metros was forches "
recommended for sheumation of the set forches" Inote that Essig Joes not state the Essig, do, p. 41: "Besides using outs species. in various ceremonies, come species, perticularly the large red stinging ant Formica fista Linn, and probably then species, were boiler and administered alimentary canal by the yokuts (for to K?)

Outs were that to produce as well as to our disease."

Prof. Herms Kinks the aut that string the huisens lads, was: " one of the most formitable stinging ants in Colifornia is Pogo no my mex californieus Buck. This ant will not only attack humans but also smaller domesticated animals. Their hog raisers in the layerial Volley, California, report many pigs killed by auts, one former reporting a loss of 400 small pigs turing one year and another (00 to 150 during a period of Thee years, — all killed by ants. abandant in the Imperial Valley, and it is a mater of common stoger vation Tree a small pig coalk leis mely upon an ant mound and subjectly begin & kick and squeal, due to the terrific attack of surprises of ants rushing forth from the hest The writer has meager experimental

evidence to demy the popular opinion above stated. The sig is certainly very uncomfortable during the Tuk-y, v. t. conj. 1. to sting some one an insect that has its sting attack but experimental widere of in its hinder oart, as a bee, wasp, or scorpion. paralysis and death due to be auts Jorg toxxilot, Lis g. & stinghim. has not been served However, much tóxxix, he is stinging him. more work wess To be done to Joe: Po- zúypzi, his lonceta. staly sufely deny the statements of proctical hog raisers." TW. B. Herms, Har hon-pos. súgpic. medical and Veterinary Entomology, (lo tropenon, Rey son into Kis fellow]. 'anat stings o bites at some fine, NY 1927, P. 421. The California Harvester Out, Prego myrmex californicus (Buckley).
The cubsp. ostebanius Pengande is fack
+ ressist in the worker class + occurs in foez: ko''z k he is biting him
as an ant does, cursive, like a tick
ko'''z x, dog on non. Gites quick. L. Cal. + S. Cal. The subsp. Ronginsdis Emery is pole red and Grown and occurs
in the desert in talif.; and The surespection
manicopa Wheeler is few up in our red
and inhabits Few Mex., Ten, H. M., Anis our
talif Calif. S. 20 6474



Mic. When lask about ants, says the red ants at Pala were very las to picar But Hezil not botter us children when we went boufosted. They are called 'á. not, pl. Jantam. Yamero es Ingles! She heard that they put Rese on knees of old person who has riumas. When they have totten, they Die. Do his same as they wo use otigs. Both ways dulen muncho. Pers contains mos enoutrs. They sting with Tail, and the auts die from the effects It hunts more later Than Then Rey lite. I when May lose Reis they do not brong the boys, just seat them in the hole,

Mir. Eus. When Re Vantom

bite, day stay grandidas, hanging

source to gick.

Sign by the tail on 5 you have to gick.

Sign them off when Eus. was working

the nancho tentettented that

still on the nancho tentettented that

sis called Conal de lang, he got

sis sick of the chest, and he put

so sick of the chest, and he for them on there

the sick of the chest on the left them on there

so harding steer by their tails for a

so harding steer by their tails for a

so long for he was any

to be sick, thereny says that the was

so sick, thereny says that the was

so sick, there are sign, hung

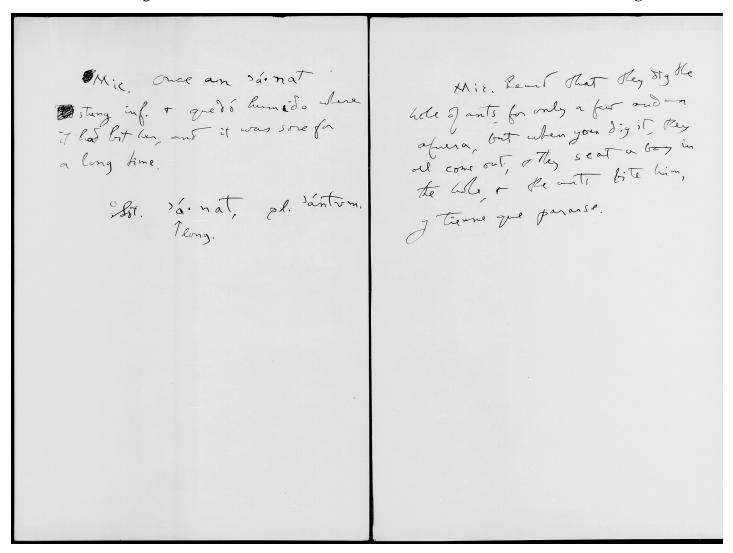
to gathering them have at Sjc., hung

sign gathering them have at Sjc., hung

it is for his fingen. If you wo, leave them

it is to his fingen. If you wo, leave them

it is to his fingen. If you wo, poison you, you wo sie



Spark. a. na- wats. a A-na-wil-um, s. the plural of a-na-wut. longe species of ant flying Sot. Id. naw t hornige at night. [dup. for Bose.]. grande. Pl. sårna wilam. Oft ia nawot, a very large out light red eddo, some sise as rantevers mal Joeg n. just what is meant by) a na wot. Think they must be big dark red ants, for he knows the same of all ant sps. except these. Fey are big ones. haten fore did not playous Joez: Pantivismal he kw., this ant name. occurs in song.

, 274 The young were not allowed to approach the fire to warm themselves, that they might learn to suffer, and become commaturalized with the changes of naked. Temperature. " [comment on going naked]. Joez 'omém kwó. y'invm

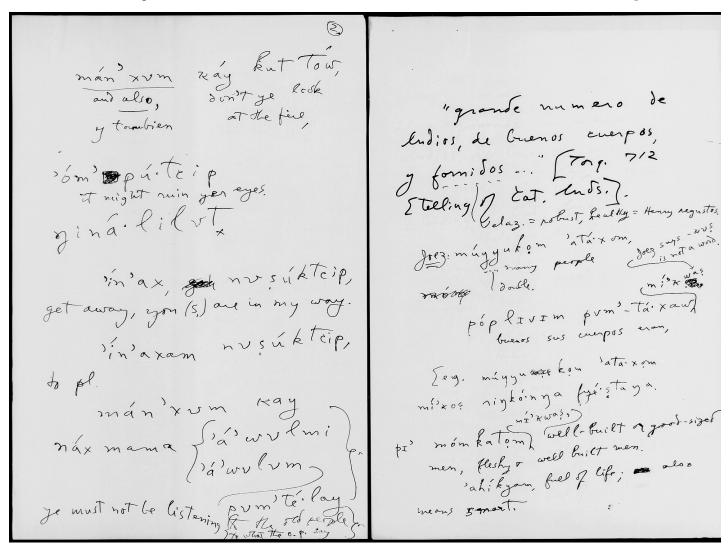
ge must give

campo

to the elder "to lie basking in the sun". Joes non temé? Toak, dam sunning myself. They so this in To the elder winter time teal ontea temé tawon, we are all tomando Kay XVM pv núrrax yedo not stand sol. tæmétealac, Gasking slace - They have a sort of enclosure) å vær lvm po mvkila, refore the elder or ofen poople. = in port of where they sit to bask. gets betir me or the fine I tell him:

nv súktcip, kompetrativ you (sing)

are in my wa



Atoli, a Bouillie de maise

(atole), dont les Indiens font

une grande consommation et

qu'ils préparent de plusieure

manières. RR. atl, toloa.

[Joineon, p. 38.]

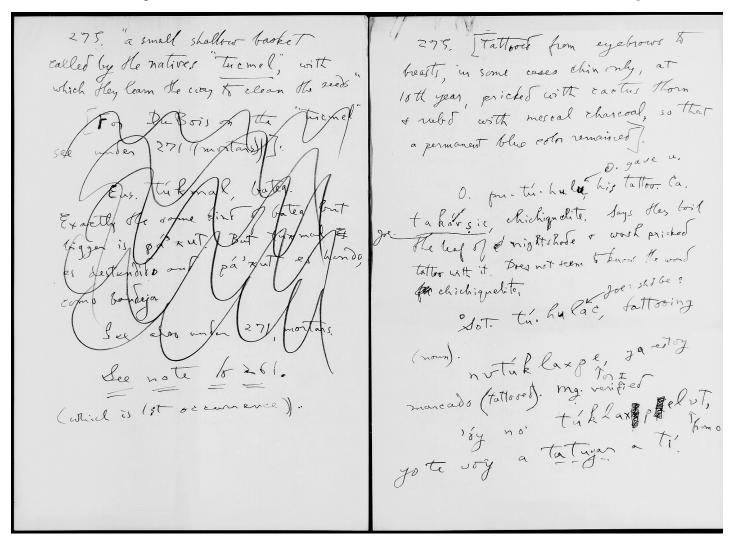
Polow, p. stole: ni - baissee,
incliner, courber la tête.
Pololica, p. stololica: ni courber, incliner la tête,
tenir la tête baissée.
Where, e. wing, course woors need.

Jez no-wé wi, miss.

$\widetilde{\text{wew}}_{-y}$, v. t. conj. 3. to cook acorn meal or mush .	Wew-lish, s. posswe-la, an earthenware vessel for cooking acorn mealx.
	Joeg pécRIC wiwlac, o.k.
S. Ap 702	S. up 701

E-vul, s. posse-va, piece of wood used in making earthenware, also wooden spoon formerly used for stirring food.	275 Prinole. Su 1st recumence 269.
S. Sp. 116.	

Mir. sand her tia eat a little girde, & otde de belleta fing pedacité de same in the mornins, and of ofen go out all day gathering Joeg wis za wi. wit, he is cosking atte de bellita with het nocks was But wi'w x x, wood without sating, , got home after aundown, and antonces \$1 com;a. he is sending it off. Here a way Por ess eran (mens, estaban enquestos. cooled wi'wil in clay stas, but x never cooked :t in GaskeTs, but hears the n. people cosked it in baskets.



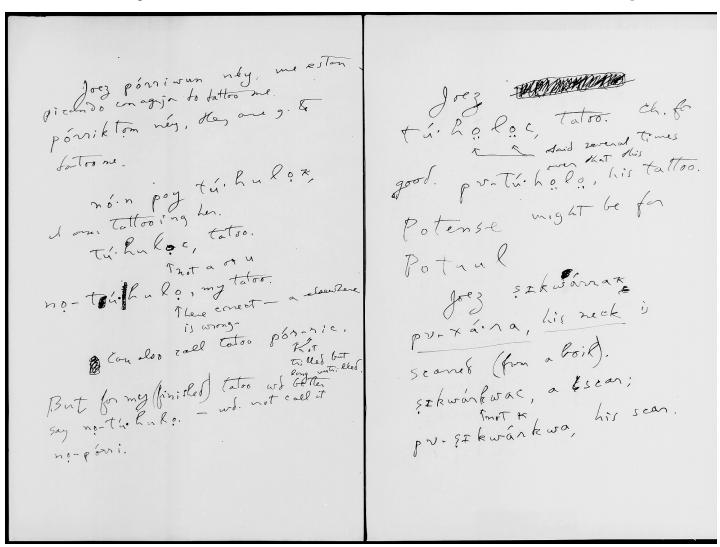
Joez supul sugail

joez supul sugail

joe-the hala mawic, a tattored

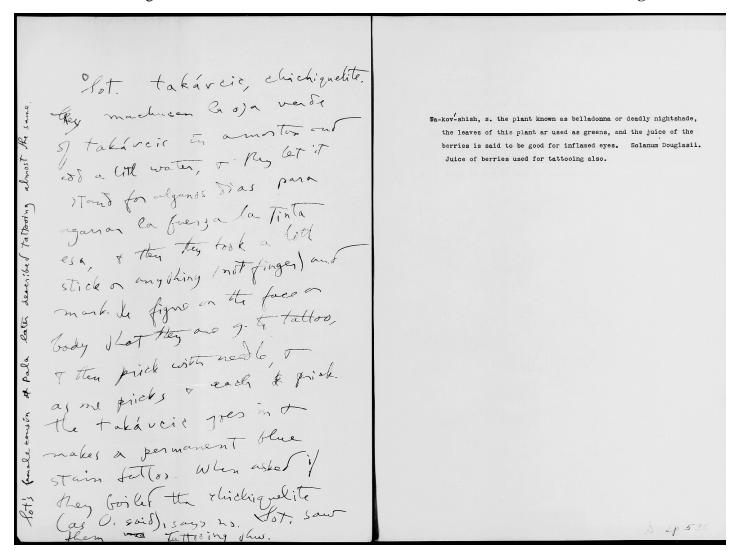
woman (e.g. from yung). Even young

women are tatorer thus. " Her head was also med by Revil from a Clack beny growing on the west sea- coast talled hamisar. " [Rei] Letter XV, in the Mahavit legand. (. Sot, n.



Mic. tu. hulac, to talloo = tiklaxing pic. Both
words mean the same.

Joe: ws & hardly bothers Jog: thehulomax, dan duttoring him = the homelox Joez nóm póy pónnez tú. hu lu n t k, I am pricking him tattroing him. S. sp 632



ask if tattooed with chicking quelite leaf juice or berry fince of learning the leaf, the perhaps the learning the leaf, the perhaps the learning juice co. be used also.

Pounded the leaves of fresh naw

Pounded the leaves of fresh naw

chickignelite and put the juice

on the place that one is about to

prick. Then Dist the pricking with

a cactus thoin. Dist not several

wike the place of for several

days, Sot. put water on his

days, Sot. put water on his

a needle to show me low she meant.

a needle to show me low she meant.

The said that charcoal con

the said that dist not seem to

also be used, but dist not seem to

also be used, but dist not seem for

those well how applied, app. said

know well how applied, app. said

from well how applied, app. said

to we avanic, a fattooing.

Mic. Habiam siejo que se Clamaba Baltazan who Cived, en el Potrero (= en el Rincom por oy), and he picabe las mijeres hasta las chiches. Hey ricknomes him Tuxufú. xax, mg está pintado. Ens. vs. that they machication appeared the leaves of chickinguelite and squeezes sit & the juice came out like ink, and as they tatored May dipt the needle in it each prick, + it made the tatoo come out blue. Mit. n. His. Eus. never least of using the fruit, but supposes it cf. be used onstead of the leaves. Mic. says le juice Mat comes from the cascarita de la fruta is

Joez Th. halo lat, what me fattooes with.

S. 2p.631

Joez: The San Grabielinos

Joez: The San Grabielinos

Jolove Tred toto the 20" diam.

Linche, red and blue, on air

Linche, red and blue, on 2i6s.

Left side 7; ust below his 2i6s.

He wo Toke it off 5 show it to the "A ceremony for taltooing was somewhat similar (to the ant cere)." Both wen & women were taltook. ... [pn Bois, Relig.,

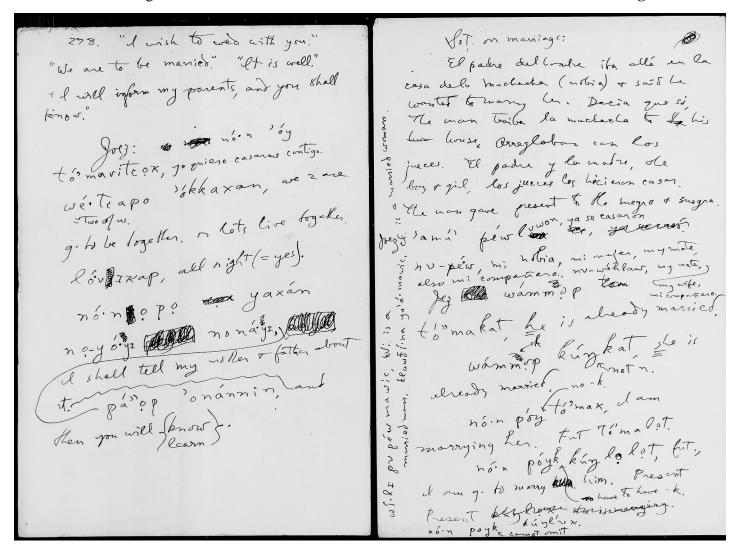
a ceremony for tattooing was 276. (Tells of puplem's privilege somewhat similar, but no of raping women ? definite account has been stained of it; and the songs belonging to it have been Sot n. Mis. Things were forgotten. They had a ceremony strict - todo estaba my for it and would lay the duro ontes. person down in a certain Sot. 'og ó. ton stugaile, place. Those who performed agairan una mujer, the tattoring were obliged no'go, to to fact previously for a yo agarro mujer. De o.k., lit. certain length of time. Both men and women I have stolen woman (being married one of us): noin logo: tox, were tattooed One of the old chiefs had a mark on his wrist; another of the old men I am esteeling her. had the tattooing on his nose. Josepomíx Run-tárrax po'yó. tupi sugá. li, he has The meaning of the marks could not be discovered. Exhusois, Keligion the privilege of stealing a woman Ok P. 92.7

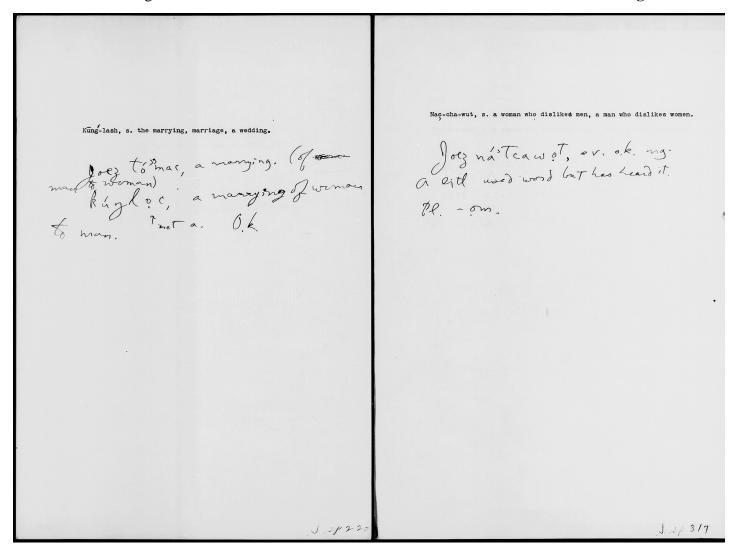
277. Halls of roasting girls. "branches of estapliate..., so as to form In regard to the diseases a bed, which the natives called as sighilis was unknown, "Pacsil" (Ry. to 293 Shick tells of Brandy and its associates unused, transing dullans. and high living at a low ebb, their nosology was very limited. Beid, letter # 8.7



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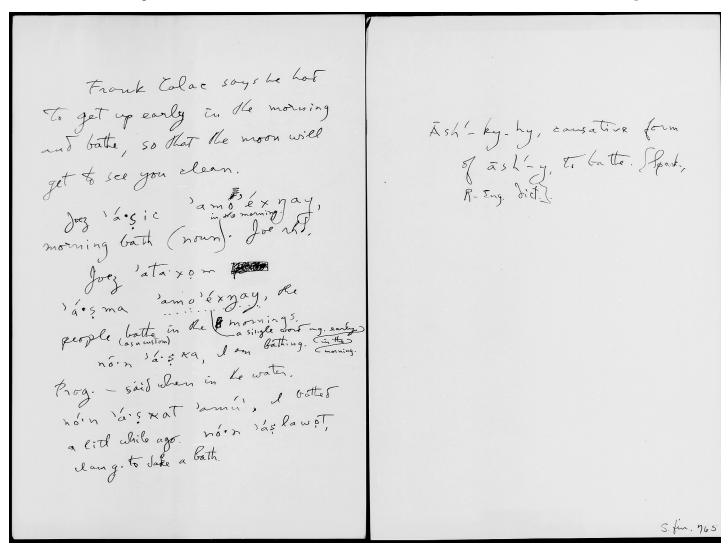
CHAPTER 7

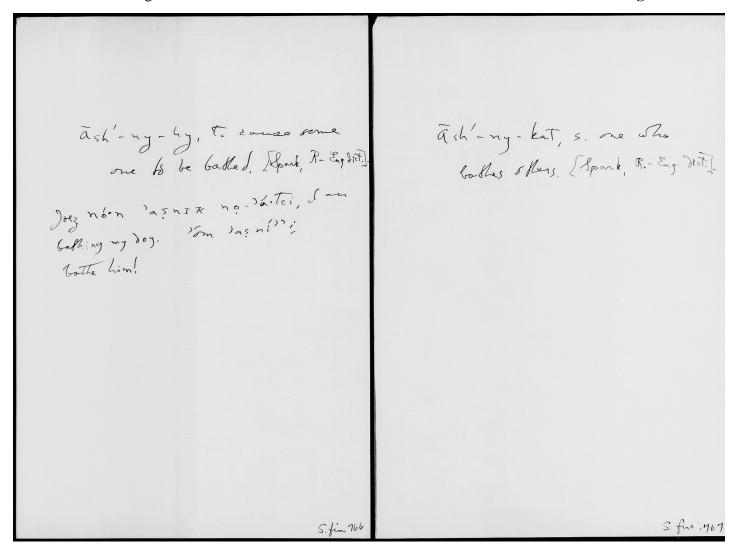


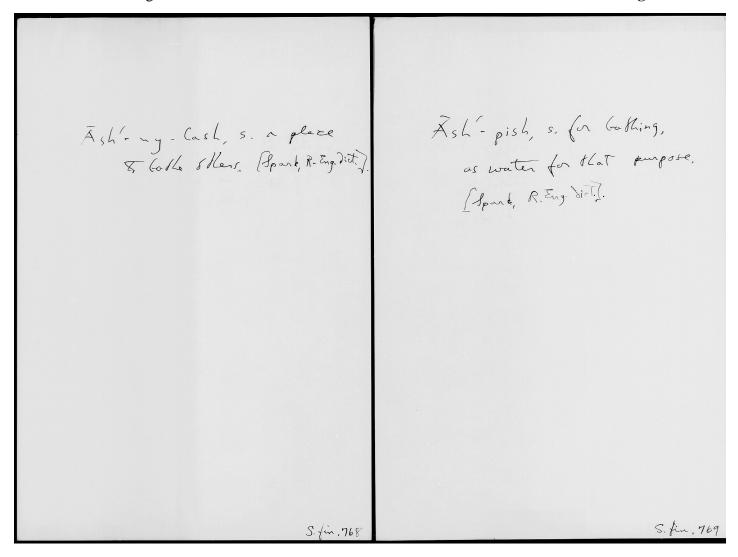


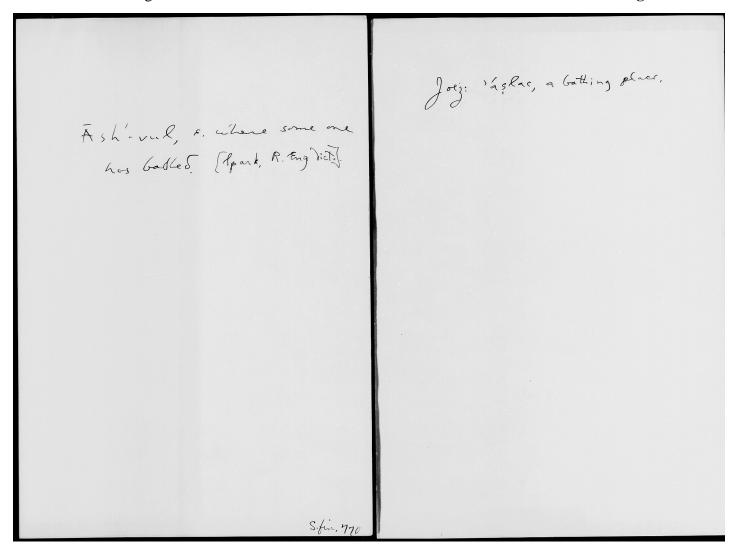
Mic. Ens. nt. Mic. Ens. nt. Joez yen wot, a man who is always after women. Jos non kwonnak, I fall Jos non kwonnak,	
Joez yen wot, a man who	
is always after women. I fall	
Lead down.	
forez yé. yamka, lam in the	
goe hears & n. y x x as a little	
fellow,	
noin por knig IX, dam noin por knig IX, dam	
Joe never heard *kwo'na or kwo'nna.	

The song mentions the " a bath must be taken every norming" [Du Bois, Religion, p. 83]. cold wind of early morning when antares rises, at the time when all the Indians Take a both. This was the rule. Everyone must hothe daily. [Du Bois, Religion, p. 109.]









280. [mat] Wi. Joeg noin mo. Tolat lan 9. h @ simple twine Not. yaw Rac, petate a tule mat. og nóm póy mosteix, dam weaving it. (de tule, Kw. mó teit a simple Twined Jre: nón poy móte I k, dam Ring. wearing be petates connet say por for pory yaw'lac, potate de tule. also is him animate gender. But later suit it is al. a motress, anything put as a also used of wearing a tca. yit. znat. Pr. mó. tric yaw Par also of wearing a parcat, a waven mot. But yndie Jos peré sac jáwlac, gaw'lat, words pierced. Jule mat (strong petate) they use most CIR of weaving a mockwonte (storage barket),
or a pryerla (a big x'i'm / junes,
used to make these big as a washlub or
twice as a washlub,

The Puplem Then took her, and placed upon her person the dress of the "Capitanejas." The "Capitanejas." This time not italicized. Eus. n. Sp. capitanejas. This is the 3rx occurrence. See (ST occurrence p.	280: Itells of a ramada for westing feast. Get work for ramada).
263, 2 nd mention p. 265.	

For ramada sel get word for nomada. under wankin 1. n. Low to say - say ramada. Sst. no-koy'la, mi ramada. Róy laz, a shadered or shade that y's as, it is a shadered or shade. I not y's form holy are, it is a shade to shade. Shade the shade the

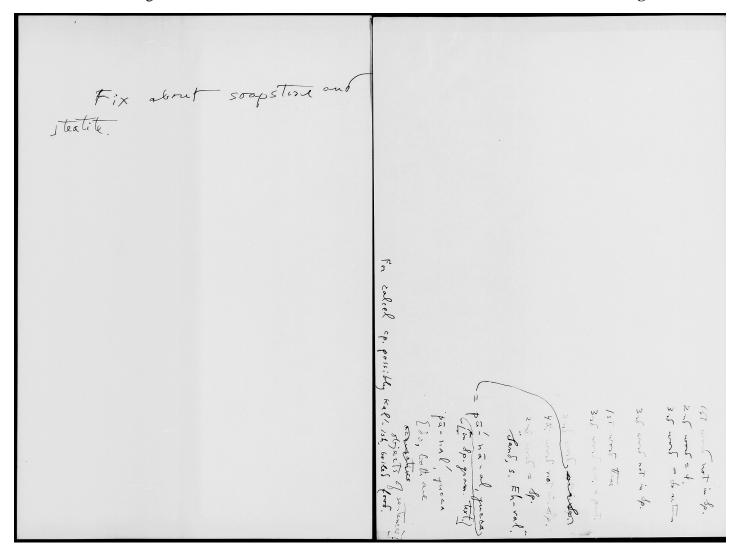
281. In Ke year 1821 in the mission of It from Capistrano I movied Joez: wankun puntéla in facine ecclesia" a couple who were betrothed. The girl was eight or nine months old, and the boy two years, pom " okkax pilwé Tro final h here. Then their parents contracted them." [hook up in]. records]. they have already agreed to unite joez pointila 'iglé's yana, in fant of the church. On 'iglé's ya (here = to marry) efacts other both of them, ga hicieron un trato para casarse los dos po-picya, in Re sight of he church. Joez: pumbyom pumnám 'awóy beces no-pic, my foce, for nomkila, in fant of when washing). tokatikan printa'ix Té. Te la win istative. prm'ka'maymit prm'sava'maymit teá mokila, ahead of us. to's manium prino'mI, pómokila, ahear of them. Javéy ké kat mz, Jatarrum pvm-yawa. Itag veces Lablan sus padres y madres y las hacen casan sus hijos, somotimos children, that is the dudians' way.

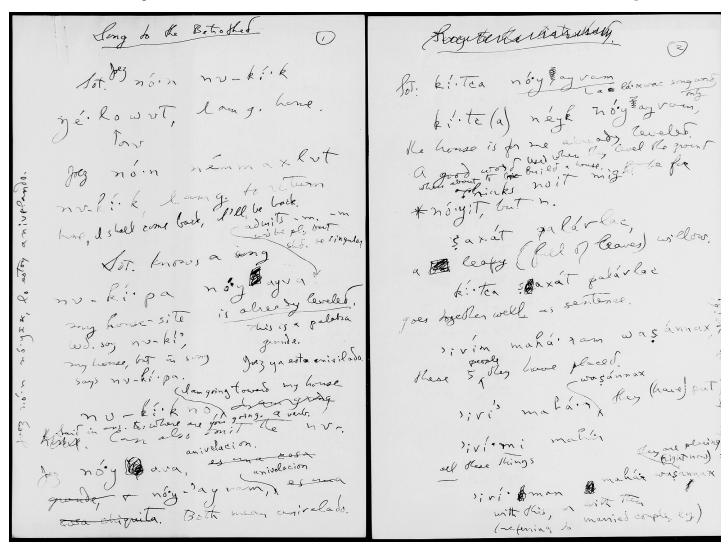
282 Menses Sung to the Behother guie noit noivam lgo to my home Joez: But pom'-kila, quie secat peleblich That is shales with ahead of them. But y bienan majaar vesagnee these five they have placed I bi panal, ibi unusan, this angare, this stone pot,

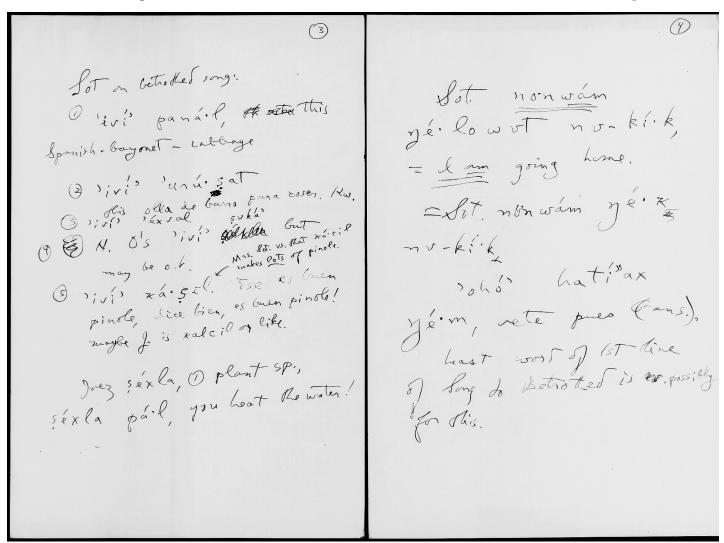
This echal, ibi seja, ibi calcel. this this is the 1st material solds. Sand, this this is the 1st material solds.

[Ref. t. 296, 34 jan wild shory subsection of the sand solds.]

Ref. to Sejat and solds. pvm'- 2'e' man, behind them.







O .: (this page not heard with Joeg). (1) peto. & némmlot, voy a volver pa micasa Joegan the Boscona Bong. Henry: me voy pa mi casa que está sombrada de sauces. ney hotiha no. T, voy pana mi casa nógyak, it is shody. Fig. Lene Eaxat frankat pålavlic under Phistree: nóggax Tovó. tal, it is shade t with a redar, and for knows neyka 16. vey makén jusá: vkay

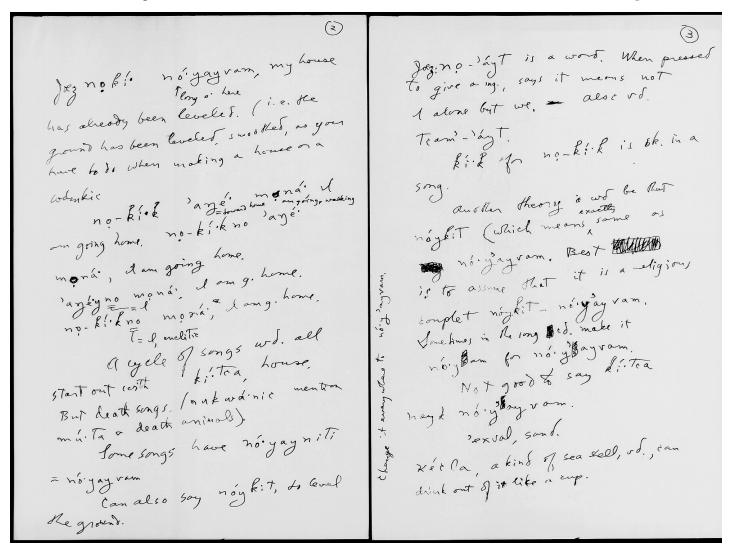
Joez: néyk jusá: wakay, gire mesme chi

jorz: néyk jusá: wakay, gire mesme chi

jorz: néyk jusá: nesta olla jusá: sat je

esta olla jusá: esta olla jusá: sat je

esta olla jusá: from the rongs that noy vam palarlar, Ke geen Coughs of trees nogyax. (that o.g. ranada is made of). sarát palarlas, villor green-bonghs (greens). 1;vi's rexval, "ivi" sexla, esta harena (= miel. my brena The above song talks about goding for a house before you built era miel Both war wala r cá enyla make miel very impt Er, "; ví ká cil J. * cexan also wai wala po-céx la. Sot. n. céxla Stally. She adds in for ka's it wa'll lot runis (also misatya). anodonkind is calles på cal.



(4) "ivi" man, con estos. Joez WosannIK, Reg are put) own (like papers laid on the ground), F.g. I lay Expose 4 papers on the ground and then as also agrees it means Key have been put down. maháir wosánn Ek, live are put soun (set on I lay se a fifth one il say "iv!, man, con estor (it the is a song pathosings: (it has the word was put down; tarannix, one is the ground). O.k. junto en estos. From he north: pa''s val. wusannik, del are put Journ. Woss Fx wosses i wan From the east paná. l (nit paná. a) wosánnik, From Re south as wot pope?,
eagles downfeathers. they put them. póm wosámnia on mahain, they have post 3 down. From Re west sukáirom pompárus, pom wossiwon, day are putting 5 From the center no.T (magic stone). They mixed these things together down. Usef e.g. Then had to put life in it by wosánniwon Ssinnavol)

Ho has O. C. ceremonial. His is just a kuck charm xwd. give good luck in many King S, they have laid down (deposited money) for making the firsts.

the man who more it mokes & Wrop de panaling a vet it for some one also, sells it, et of gook of put in hole with hot rocks make a men so he ed get a girl. Tell, story of mon Sho billed our iste sat, steatile people, vent & M.a., & May rock, may be for north - for found piece of the that they have på, Esval is. X. What the reaisel used in bleeding him, and after inemary busied it in the bushes wo be included for if it is a gradyard, o he came home from Lia all bent ng of dies a \$5003

as le got here this kind of charm

to is called 'zwé''et. Klever Kárez porgie eage pinde. Make it pure, heart of Frank Calac's stick, Hey un mixed. It fastes like flow, but is coarsely ground.
You can mix it with milk carried it in a carrigo stick on a sauce stick, plugged with a cook tapon. The pandial refered to it cooked it called forth L'drink -it, the gá. is val spg. is only to me. of Joe alborias' house,

283. [Man went on diet for 15 % 20 days et wife's confinement. Stopped smoking. Comment. Sot, må nIxwa 5 pota·x, esta en dieta. Old word. the wan was in dieta offer the body was born, and so was the woman, but before the body was boin they were not en This last work = esta' en ayuna. ords mean the same. The last words means that so comia aojo. The the humbre ho tomota lico, no fumoba fabaco. yina'n + 'v ta'x, practice die to!

Joes: no in a no to shorter.

In a no to shorter.

In a no to you so to you wint to any law fusting)

ma'n T x yo so to y an dieta, law fusting)

Joes woman can't do any thing just

let - (v) is loon a suboman want. before a child is born, & Woman won's to be fackt all along after the is knockt up, that does not affect it, writel she up, that does not affect it, while she is about & hoveclilly of them you can't

(I) \$

Dot, and fright offer (5) Paly is born men con't do onything with her but some nen go 26t vait very bog. Myou begin & serew the woman too soon, woman gets hot all over when she it will "serewed, & this heats the milk + bedy gets at be what they call pi. Lac, mg. a boby in poor Lealth - chegets hot for Lealth allover of the wilk yno fit to the taby to kink, have to when the rest when the rest with not refl. I nak I am a woman, can bot to learns cannot cat much potatoes or anything like that

One remarkable belief was that when a woman had a child, certain acts on the part of its father would affect its health in the same manner as if they were performed by the mother herself. So for some time after the birth of a child its father was supposed to be as careful of himself as its mother. He was forbidden to smoke, as that would choke the infant. We was also careful not to take cold as that would affect the infant's health. Neither, if it was winter, was it allowable for him to drink cold water. It was in fact thought improper for him to eat or drink anything that is usually prohibited to a woman with a newly born child. When an infant died within a few days of its birth, its mother often attributed its death to the violation by its father of some

Joez: pickac, nome of Re Discose That a boby has shen of the prescribed rules, and quarrele after srose between iti carents are chabiting all the a husband and ruife on this fine & it it heats up The wilk account Eparkman Culture & mokes a boby sick Thus. of Luisers Indians, p. 214]. pilan Iwan, they (the father and He mother) are giving the body Mic. má nima po-taix, This joe: Opilax, Goly is sick thus, (2)

Joseph kax, Goly is sick thus, (2)

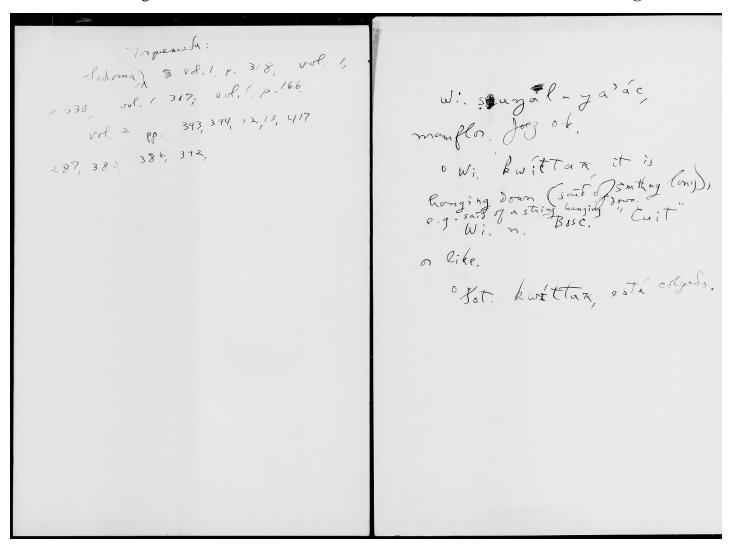
Joseph kax, Goly is sick thus, (3) el tiene dieta. O. po'áwwi poni, please, he talks back han for Tell Kérkec yahan - sül of man dring Shis. lot. You cont suche on drink on anything when wife has a him to do anything. Joe: má'nix pr.tä.x, lit he is taking face change spelling deather Joez má'nIc = nIna'nIc = ninaxter. Dael 3 cords mean like leit, fasting.

1284. "They (He jotos) were called "Habitual transvistites were called "Cuit" in the mts, "Uluqui," and Rwit by the Juan exo of the coast in other parts, they were known by the uliki by the mountaineers." name of "Coias! (kr., #bk., p. 642). æz. cuilonyott, sodomia. cuiloni, sodomite. Eu. n. all 3 above words. Eus Rwi·la bellota. ewóini aplastaj. chillog. n. ulugni. king at long. · Ce, Lel, cunt. no - Ko. E, my out Po-locke the cuntitle common work

po-locke her cuntitle common work

from Sp. Coyas, or

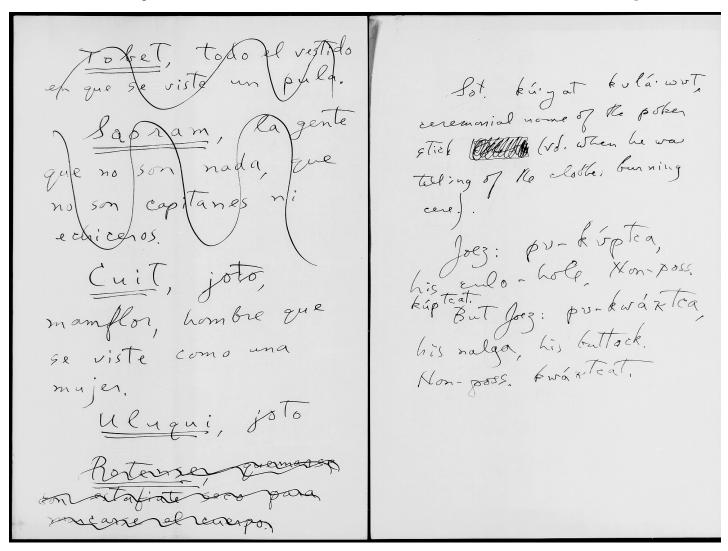
like like. with help of his reconstruct * le yakki, second coptain,

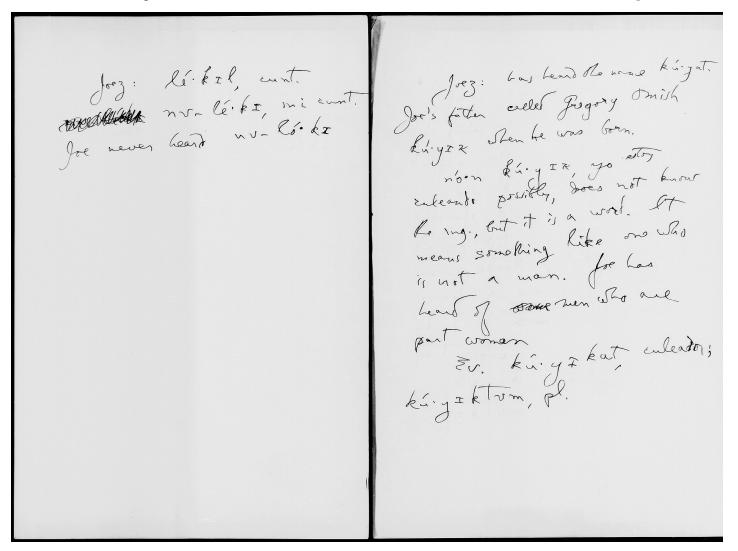


Cuiloni so Somite. Simen). Le la L. N., p. 122. Zanis, Jos weh girtag xaw, joto, lit 2. bodoies, holf man & hoef 1885 Sot. Sur u'llukit, ese que tione la mujer. Get better explanation later. Sot with po-taixant

be-has 2 bodies.

Sot. no-sir lake my pepita. sévilakie non. poss. Joez : Ev. s.k.



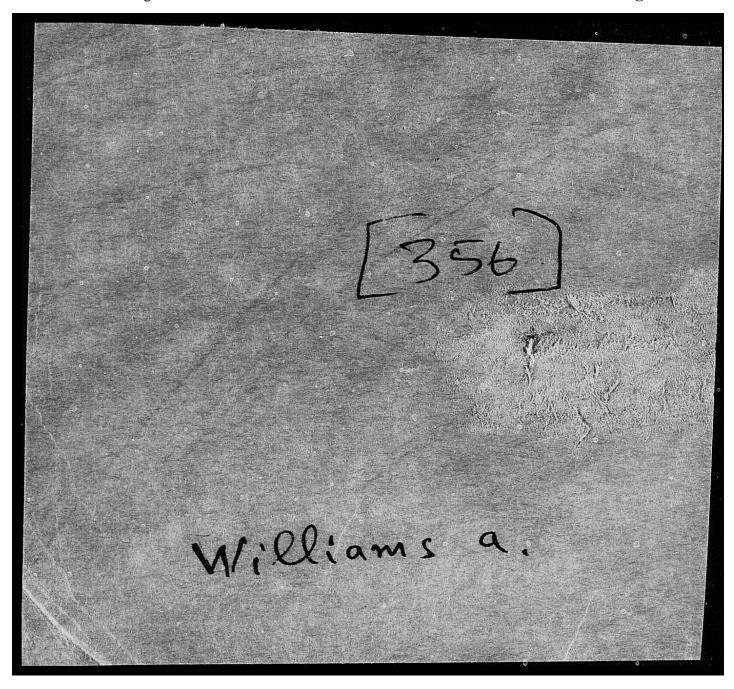


284. Eget page shere Torquemada speaks of marrying males with males.	284. La missionary from Sto. Domings asket Colorado Kiver Indians if any. jotos among them they said plague. had killed them off.].

Meg disappeared tower away.

Mission of St. Domings in

4 over Calef. Life of St. Pominick. t place for other named. S. x opener. Han R, X'





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CHAPTER 8

285. [Enment Pat the country had a

geet diven; it of food products and

getting them affords the Midians with

iSeal extraction

for a "ataxvm pvm".

Eus. Kultagic, area.

Eus

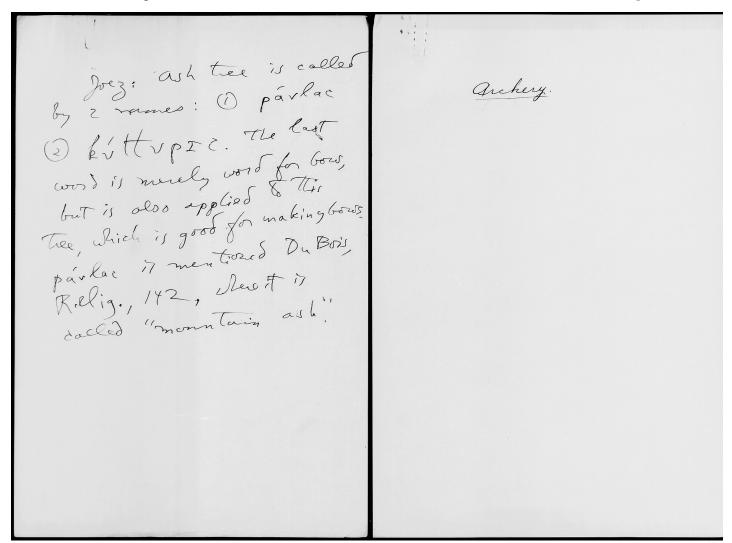
Bows and Arrows,	Bows,

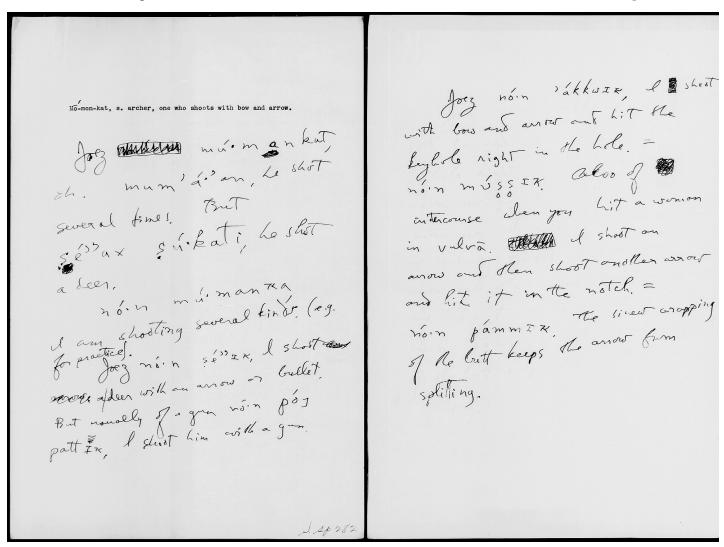
Ku-ta-py-mal, s. a small bow. Poss. -ku-ta-py-my. Ne-may-hat, s. bow, the instrument used to shoot arrows with, Joes kattapimal, poss. this word is not now used, ku-ta-pish being used on kuttapz Joly noing he m I z lam

Linging township of the formation of the string of the string. I know the string of the s heard n+m &' x at but must be sir. poss. no-mmé·xa, né mar atropisset nó n néméra dem setting - trop. trap (goe Minds). Spark's word is sweely name'x at but for n. What it A. sp 340 J. Sp 229

Ku-ta-pish, s. bow, the instrument used to shoot arrows with.	for patk I lac, any gun also the poppin spark, gun also the poppin spark, teels about, cult. P. It's kintpa ten get all Repithout of kintpa ten get all Repithout of host or (sauco) of Hen put some bast or fiber of winter in make This poppin.
J. Jp. 2227	

goe, no-kuttapi, mine Jol: a live ook bow is too heavy to carry, we a sal kuttapic, encine bow.





Sot. Khitpat, sanco tree; but khita, the elder fruit khita pv-có:, elder flower. Joe khitpat kuttapic, ganco bres.	klitpat.	but kinta, Re elder
--	----------	---------------------

Jog: Hey use ta'. ww mal both for amows for bows. Wi: Lú. tpat, eller; 4a Jolla geople coll it xú. tpic. Joeg Kú. tpat is good for both bows of amouss too.

Ja: wumel: Cornus calipornica C.A. May. [Saunders letter, Aug. 28, 1932]	thwomal.

hågla. Tow-a-mal, s. a shrub, the wood of which is much esteemed for St. n. + towarmal. Hots w. towward. Thinks ste has learn the work, or the tree. Joes knows it. about words
we wrong. It sho be
ta'w mal. make both bows t ar out for came thee, The leaves
are smithing almost like magnifica book,
but thin, and some are 4" a cross,
for thin, and some are 4" palaman
grows in the erecks a up on Palaman nt., net down here, it is a wountain bush. the word kuttapic, the word grows only on top of Paloman mt. D. 2p 615

fot: hångla, a brush good En making lows, grows at Ripley's nehord.	Bowstring

Bowstrings are made

from such twine, generally of

legbane. Exparlmen, Culture

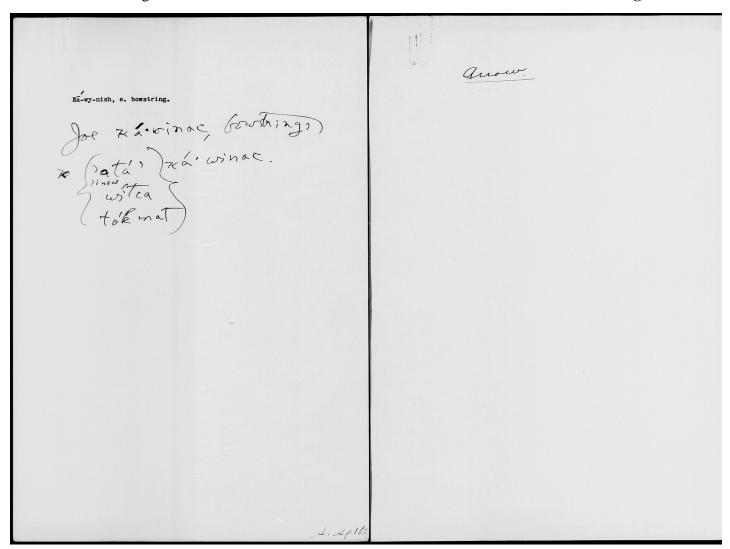
of Luisero Indians, p. 203]

Jes witea win wonac, ned
milkweet bowstring. also or

tok mat ka wi wae, whitst

milkweet string bowstring.

'at a' ka winac, sines bowstring.



Hu-la,s. posshu, arrow, the weapon shot with a bow.	foreshoft of aç-at. Joes his la po-inki. make his chuita of 'n'it, greasewood Pors. of 'akkie, his la 'akkie on 'akkie before it is put on the arrow, but after it is you say his la pv-'ikks.
J. 2P-143	S. 29.114

fil for anow. Joez notma, my tooth, Har-y-an-it, s. a name for an arrow , m not in general use. (3 my mouth. nótma vató, mi Joe n. thinks it is haryánnzt a hárryanzt. eye tooth, my eye teeth, mi colmillos, call hog's big eye Tooth prhi. con se with or without not ma adder. But call my fant dooth (incison) merely noting. he has a footh out, he is gap toothed. pótma larólroc, thick lip, jeta. J. Sp. 127

my anow, no-hu' [J., 14. Sho. dials, p. 250]. Joez súckat ponárx mg, teer's walking - stick, for no- Li, (also digging stick). This is a tree that grows only at Tickeri = French Valley, a place Zmiles north of Drane's Valley, on top of Paloman Int.
This is not used for making
took Leavy, but
to keavy, but
it may have been used for
making na'xat.

Joez: made arrows of parkvsic for boys + men. et makes a good arrow, not a mere toy. Joez: But uset húykic for anows, that is the best for it is light & you can shoot a long woys with it, slike all other kinds one heavy. But the other kinds are thonger than the hyptic arrow, huy kic arrow works fine for a deer but for a jacknabbit it is not strong for jack-abbit of can break it easily as he goes shrough the brush.

Joez: Call anouseof;

() hila problect;

mg. Mat it is Tipped with.

mg. Mat it is the hila hetter lamawice

hila hette axant, his la hetter lamawice

his la hette axant, his la hetter lamawice

(2) tixet, poss, protect

Thoote

(3) pi. ic Poss, protect

(4) la

(5) ic poss,

his anouse

while day are chipping it if is

before, it is not so called after it is

before, it is not so called after it is

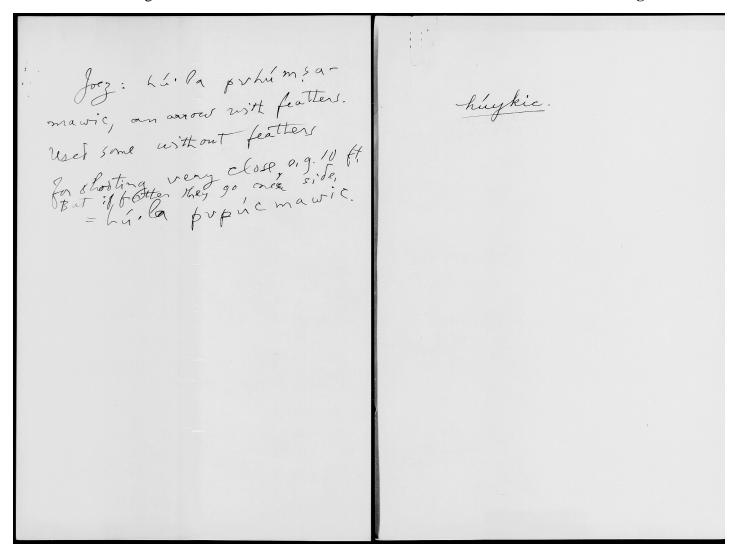
before, it is not so called after it is

the purity flint ups only

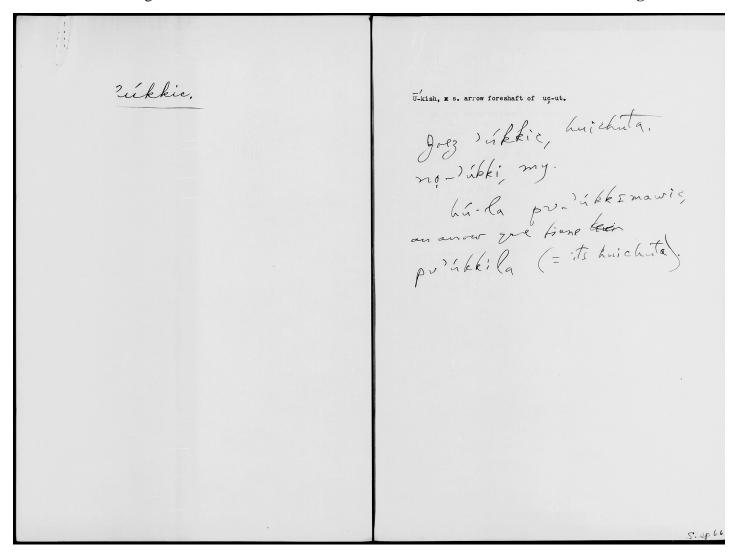
on higher than he had a anouse,

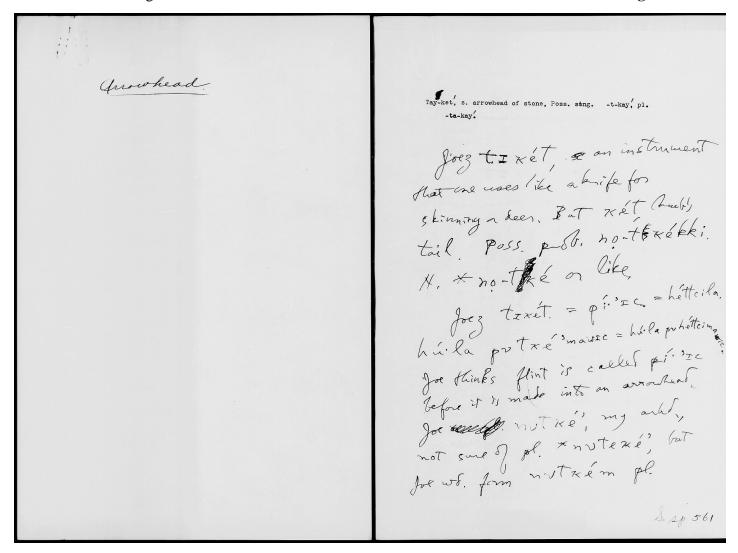
there bears, etc.

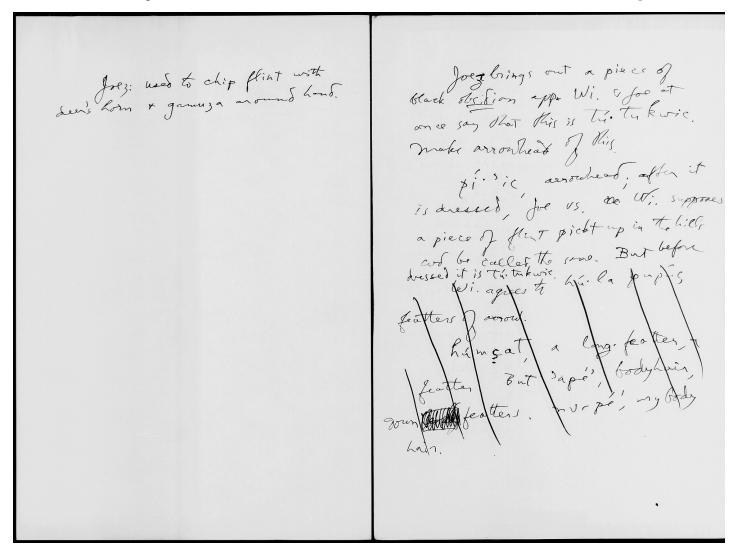
Joeg: Some men knew Low for to doctor a who kat that wo feet, nise when it went 300 feet, nise when it went 300 feet, the fellows rob. take it to such a man to he wo heat such a man to he wo heat it a Gittle to it to bend it a Gittle to it to bend it a Gittle to without nising as it sources.

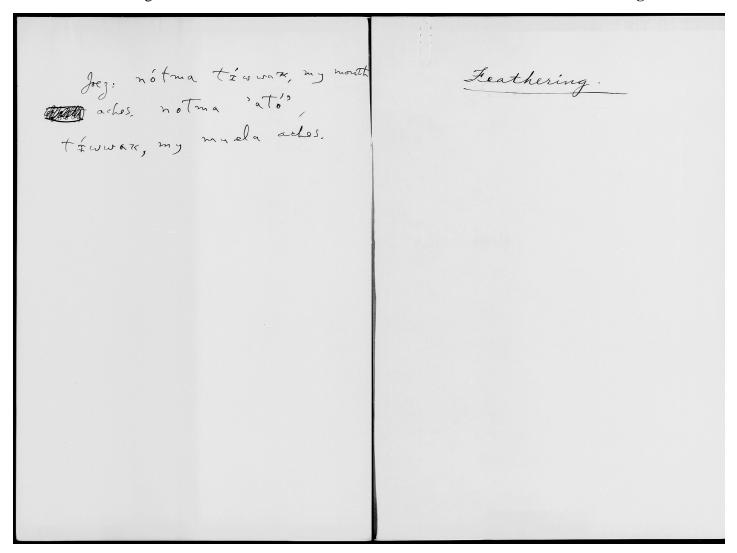


Joez: Lists of higher at kincon - good for anows, Sot. There used to be lote ch. Joe. of huykic at paxamok, a meadow 1/4 beyond Bayley's store on Palomar. a hill is between Bayley's store and the big pa'xamuk meadow. It was a big spg. The cattle have eaten off and killed the huy kic everywhere now huykic = Phragmites communis. Sot Fit grows 7 ft. high no string ed be made of it - absurd. Looks very much like carrigo.

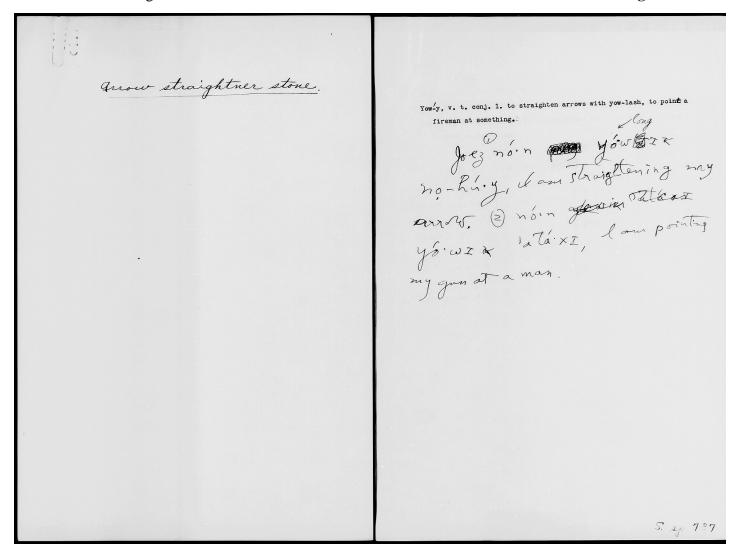




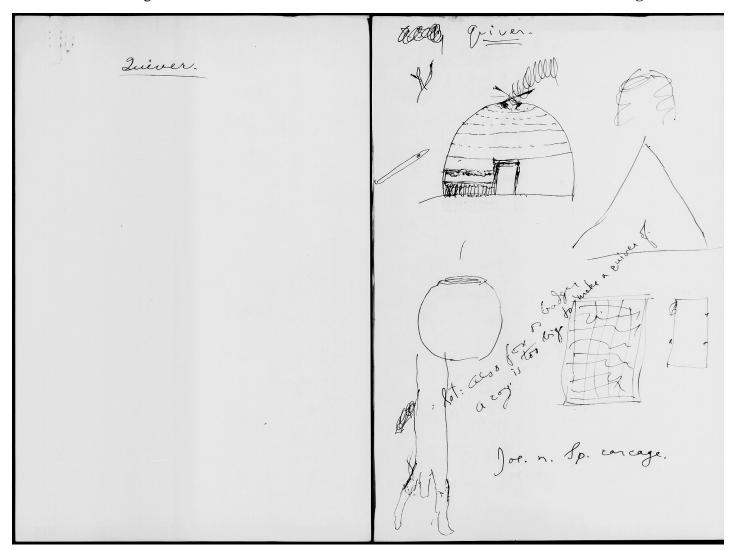




Jos Use avanta fail Sinews for arrows. They are 5'0 6" long. Wi: agrees to hiela pupue, feathers of arrow. xáwla píxsiv pv'tákki, humsat, a long feather, a feather. But 'ape', bodyhair, nottail sines. down feathers, no-pl', my body hair.



Yow-lash, s. a gooved stone used to straighten arrows.	Mic. your ac, anowstraightening stone. They bring out ne our show me.
S. a. 736	



Ta-val-kwush, s. guiver for carrying arrows. Possta-val-kwa.	Sot. When I caked Sot. Shot in carcaje is, he says it is un saco hung on a sadd 6 5 earry a Rood.
S. Ap 553	

The Sustan men boys It is a fact forever useful for the boosters of southern tolifornia climate and especially interesting to those who of make delians of Themselves at our hato Elsimore of at our ocean beaches, or those whose wildren run about during the summer months in sun hounestes, that the ludian men, boys and girls went entuely without dothing throughout the year, or at most bring a deers king over their shoulders, while the that or skin offoirs which the women hung about their hips were not for protection against the off I have asked the Stast Judians on the Esterado River as well ascers in the coast region with eageness

stouttle matter and they stated that it is a most pleasurable thing shew one is brought up to it, the skin bring constantly exposed & sun, wind or water, develops to protect the Gody against catching rold, colds being unfeard of in the of Jays, and Tuberculosis unknown. where thou this, it was said that the custom tempted one to bothe and to back in the our, Since the was no work of remoring & of putting on clothes or rigmarole of bothing suits. The custom also made for lightness of feat and all kinds of bodily activity, and for erect carrying of the shoulders.

Exposure to the sun for hours did
not botten the dudians at all. The
entirely free from body lice or fleas
entirely free from body lice or fleas
during the daytime, to string It was
said that the feeling of flies on the
ether the skin is so toughened
that the feeling of flies on the
estimate is not noticed any man than
skin is not noticed any man than
se we not instead any man tourds.
A string of two from the Colfania
theoreting of the send of
undians during that was regarded as
undians du testified that young
naked, out over life, plenty
of exercise dark of little close
work and ludian grub made

to the tuberculosis, piles that tancer were about and venere al discoses were absent oming these people. The household nose at laylight and all its members he abet the year around, for a plunge in the nearest water leske predicted we job to the resource the wo job to the resource the moon, the resource the moon, the resource to discing moon, the resource to discing you would still look at them (see).

With sel on elstling industry

at which men love away Kein lives

there horizons suffered leas from leater

the ests, enderly there we do, and renot;

be esting to chilling Ke tody them we do.

with all an dentistry, the choicens

suffered bors from their teeth Kon we do,

not the 10th part from their teeth

that we do.

with all our agriculture the

lidious are more wholesome growth

than we do.

with sel our statuted brage of electric

with sel our statuted brage of electric

with sel our statuted the showing and

light and movie the others the showing than we do.

productions are presenting to beging them we do.

productions are presenting to be profit than we have

productions are experight than we have

productions are our architecture the

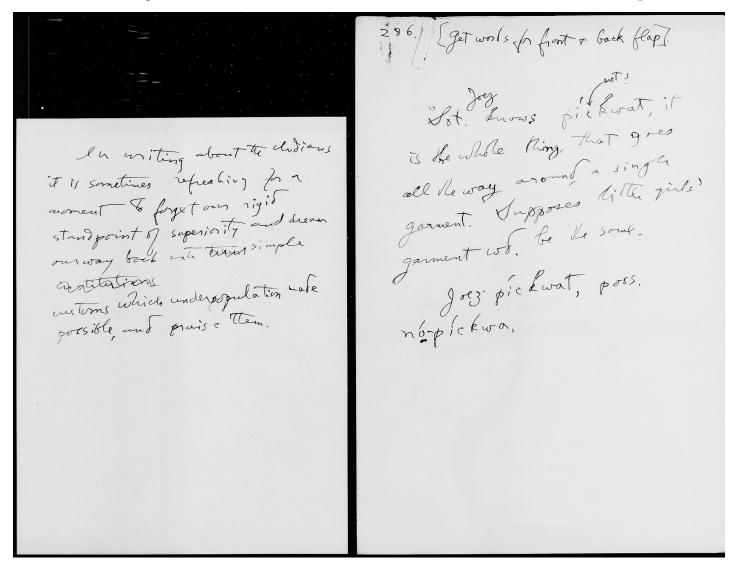
ludious and in healthier knowns,

and knows communities earth quake-prof.

With all our superior knowledge about drugs, the had i ams she gave us tobacco did not smoke thocas to one twentieth the enter to that we do.

With all our agitation about prohibition, the carborous totoache-using hidian was a thorsand times more temperate than we are.

With all our autimobility and beasts of buden, the hadion had just as good a true walking around the country as we do riding to our farsances for Cess damaging to an along.



Momen's skirts of peeled elder or willow back were made in the simplest way, but a certain amount of weaving was recessary at the top to hold the rependent fringes in place about the waist. Little girls worke this waist, Little girls worke this waist of reddish milkweed twine netted at the top and hanging in fringles. L'Du Bois, Religion, p. 171)

Sherman road reactathing, but the women in the interior had a deer-skin wrapped round the middle, while those on the coast had sea otter skins put to the same purpose. Their covering at night consister of rabits king at square and sevent together, in the form of a bet spready [Reid, letter # 5:]

286. Iget word for skin thrown over shoulders]. Joez: The the trans nvsó. kap kutíra Ens. skin over shoulders = Ens. skin over shoulders = Súkat, lit. venado. Pres es de venado. súkat prtánatal, my shoulders are corned with a O. ta. nat, decibin blanket thrown over shoulders deerskin also we; sinkat Sot. ta. nat no-ta.na. blanket. Swely it meant originally blanket. I h mission a dentide-blanket. pritainatal roin oixa nv-søkga, & Love a deerkin om my shoulders. bines made the tainat de Jegan den dika no-tarnay WHITE MAJOR Word Solan Cotter,

G	
226-287. [get wors for nobbit blanket. 'dud the funt was adorned with a kind of fringe, composed of grass, Shich reached fown to the each knees; reached fown to the each knees; around the collar it was adorned with beads	various kinds).
the fringe mentioned of Boscana. Women wore pickwat behind, pa'lat in first it was mode of 'avo' xat caseara. Lot. West a wa'y I c,	
towary to no trails nata. towary to no trails nata. towary to no trails nata. tot need to skep under one, tot need to skep under one, to the same we gused it para to atte same we gused it para to attend to a not block to the same of the same	
tawa y t, was full the word	

Strishing het the -wa-hash or ché/-wa.nut, -ché/-wana. Jez tei.wanac, no. Tei.wana. Pack net é/- kut, -é-ka. Joez i.kat. no-i.ka Rabbit net small yu'-la-pish, yn-la-py. De yn: lapit, robit net, Lang net for rollit drives won'-al, -won'-o Sor. Sirkat Sot. yn. Raxpic. -se es trompa på entrampor corgiss. a net. Sot war nal gjornarkins Lots w. never hears *Tei wanat. Sots w. wa' nal rabbit net. 4 ong net for notbits.



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CHAPTER 9

290 "a kind of wig, called" "emetch," that was made secure 289 Smake cross reference back to where it tells that chin. by a brais of hair passed around was carried up among stars while The head into which, they inserted Sancing. various kinds of feathers, forming a [Ref. to 256, where it crown or as they termed it, an first mentions Chin king ascenting above to the stars "eneat. [Ref. to 265, "species of 1 [Ref. 4 320, Mere ter made hair manarent his I cogs that stars one hearts. head? (For hair Eard See 265)
the mm.

O. knows at once 'émec Kw. Es la pura verdad. Put it in head like melindre, made of hair of mouners. Very ingt. O. pri ká layan. Sot. pen pir ká la, O. po'émme, his - girl helped. our also is piwit change comet info.

O. Q. turns have lac, melindre. N. tainit, n. enest.

Headdresses are simple, but the native recognition of types is not -altogether clear. The commonest from form was a bunch of owl or spotted hawk feathers, more or less slashed, and mounted on a stick. These appear to be called cheyat. They were worn in pairs, one at each side of the head, held by a band. The hainit, Juaneño enest, apparently was a band or upright row of feathers encircling the head. The agruma is mentioned as an erect eagle feather headdress. Nor one of these pieces are notably bulliant, large, or elaborate. [Kr. # Nbk. The Luisens, p. 665.]

290 "paret" [feather skint].

[kef. to skint "paret", 260].

Etyl. to 266].

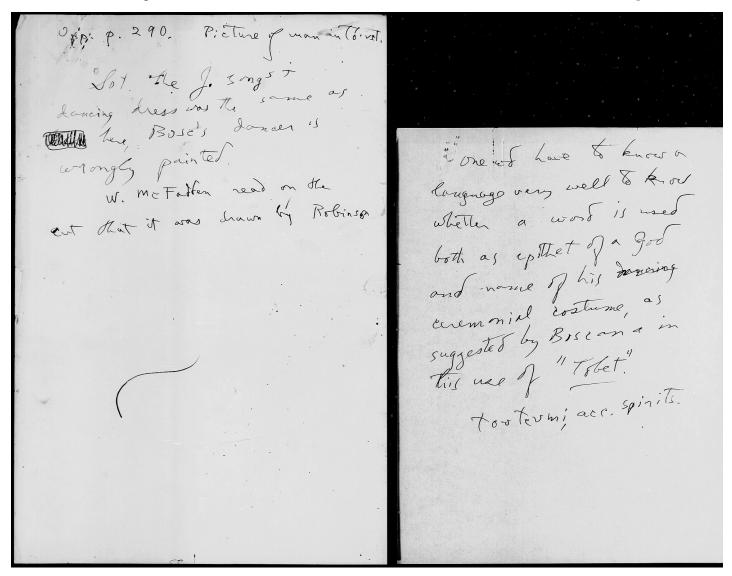
290. Sget words for red black 290. The parts exposed, white paint. Eget word for the core generally painted resonantly, white! brown varnish the women gainted with As his the passage

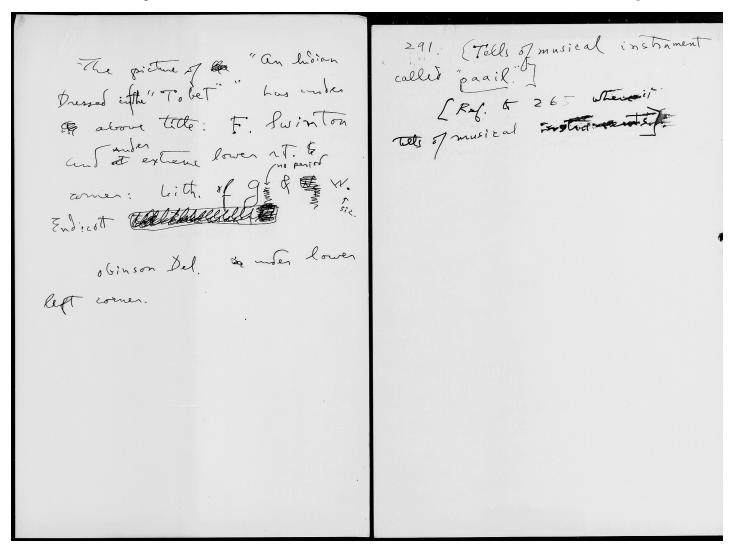
referred to by Strong I no!

Ref. to 294, where it tells

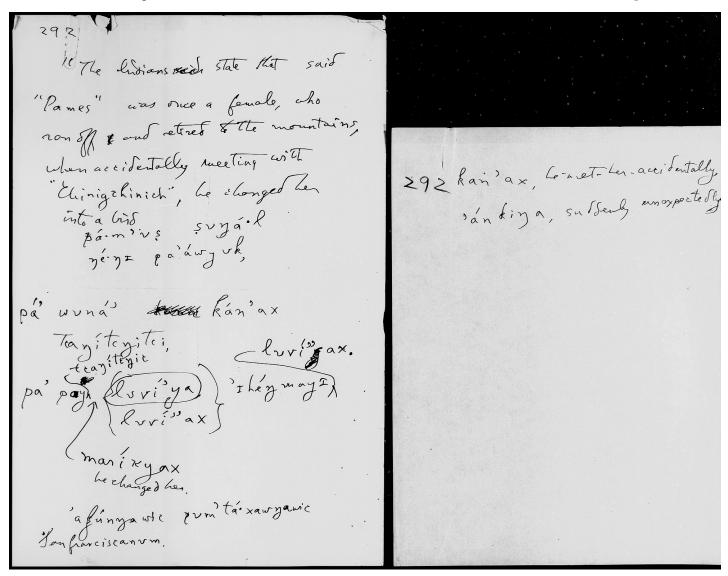
of painting son of puplem

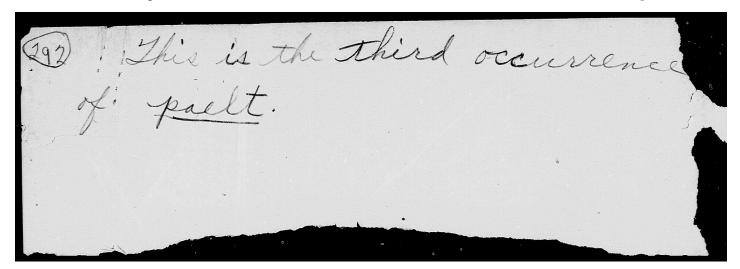
black out red.





291. Banes signifying a Joeg: Have ho'... is bis feast." [Ev. means a confor. used in Eagle teremony.
Nasalized vowels are
used in invocations, book up how it is killed in Du Bois as bird hes in hole Hey Ask it: Porque amancales! It was once a woman who ran away. = Bird surifice. donce. I go ste ans. 11 of Meters, here]. (Ref. to a sp. of Lank, O. pámise, le mismo que gablan Has white head. Killed it, and guya vaywet also, in the firstes. A tacy - Rese souly, or killed Eu kat bambien para gre comen Sot.: her never killed omy often bisd Han 'áswot. Here Sot's onf. difs from O's. la gente.





293. [tire dance]. Talso Sot. When Sot. Jancedia again tells about of water to ought to donce bare for the first priedritas from a distance. Sot hait yn par x IC, Inst xo heally v seremony.

Re fine extinguishing seremony.

Rot tells of fredance in Shick

Sot tells of fredance in Shick

Rey put out fine with hands at Kirenside. their shoes on again & whole Some of ith shoes on, ock J. no'n kút grpå XXIK out fre or lamp:

 $\widetilde{\text{Yu-pa-ka-kat}}$, s. one who dances out fire at the dancing out Yu-pa-kish kut, s. the dancing out fire feast. Sot. grapaxxic kut, mg.
the putting out of fire, Ws. not
call it pisando la lumbre in lub. Sit, yspakki kat, ya 'á k, man. TEng. sh, nhg. with Joez. S. 2p 751 S. sp 750

los kit kwa'; wot, fine eater. So called. He ites not swallow fine, but call it spis.

k'it kwa' za, he is eating Dup. for Bost. 43. sotwost, lumbrero, une que está en la lumbre fodo el Tiempo. fire.

294. Dance in which a woman Dances in fant of a line of men]. Sot. pénec, any amen's dance.
Joly o.k. pénac No-kwon-ish, s. a song, this is sung by men while women dance Joez tea l'awwie, a part pellar, she is doncing -. I nakwainie dance.

Tralawwix, woman dances

tralawwix, woman can

. Woman → mon can = pénak, she is doncing

- nón pénalst, lom g to dance the génae. both dance this. Joez: above description ex. refer to teal aware, a eyele of the no kwainze in which / of more women source in front of seated on standing men. men & women sing. Tealawatk, She is doneing thous Jap 343

294. Raked woman dance). Joes not keep up with the Men sands it dancers, + thereby spoils Sot. never heard of his ceremony.

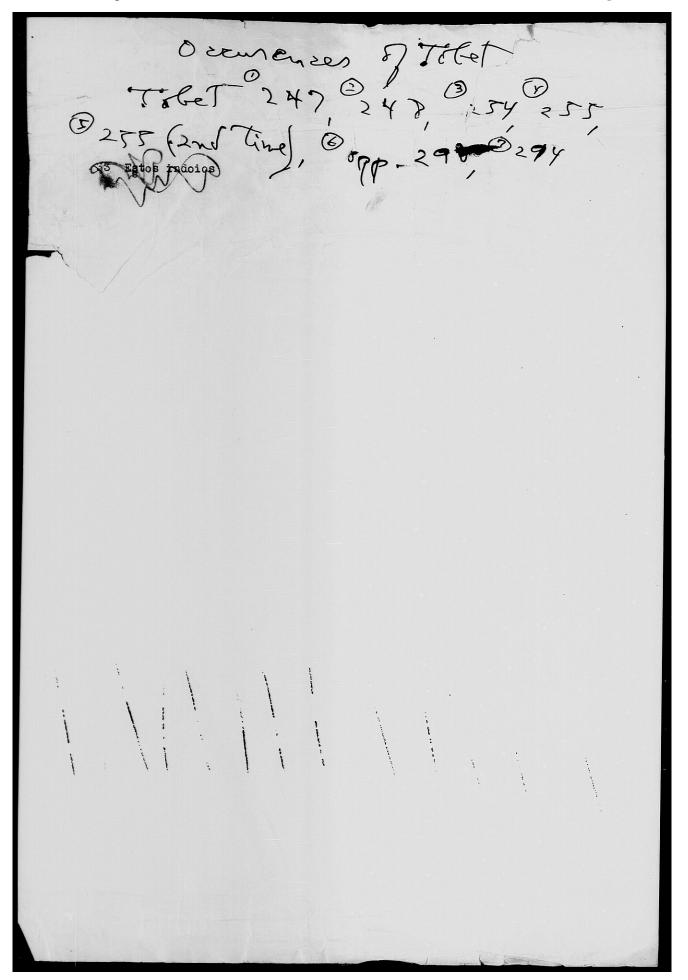
Eng. sh.

néc mal po-péllax, the shole dance, baile de vieja. néemel po-sellax ma. mIC, = ma. mIC née mal p O-pellax, Joez péllaxit, any donne. no-péllax, mi baile.

Joeg: Boss does not son enough so we can identify .T. there is a song called l'à : x wat, Ke nuk! manijage song is - it is a series of even. deat song similar to nukwainir - Re nukwá nie stat with the song. temé yanwic, seasonal songs. lá. kwac Joes not mention anything about land marks, but mentions Re house death + voyo.t. g. teat fire or stores what you have poren & do - it is a team song du the lá. xwat a sole woman rences in fant of men. also in The towyarie, asmy that tell, of creation - now & then a woman donces olone while song gots toox toox toox

294. They had another which was introduced on the occasion of the son of the puplem, or chief's first appearance in public, adorned with the To bet ... When all were congregated together, ... the youth was brought forward, and they gut upon him the past ... and then the exposes parts of his person, Rey painted black and red." [Ref. to 290, See it tells of painting red black & simetimes white) Mic. toric, bono Planes. 16. vit conjejo de les chamiges. Mic. n. any Write slay deposit at fic.

294-295. Dance of son of shief or puplem first appearing in public. Woman relation Sances naked at the end. When I ask Mr. Bynum what here is on Spanish costume in California, he tells me of the following: Du Petil Thorears, came on the Venus in the 303, has plates showing Sp. eletting of tals.





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CHAPTER 10

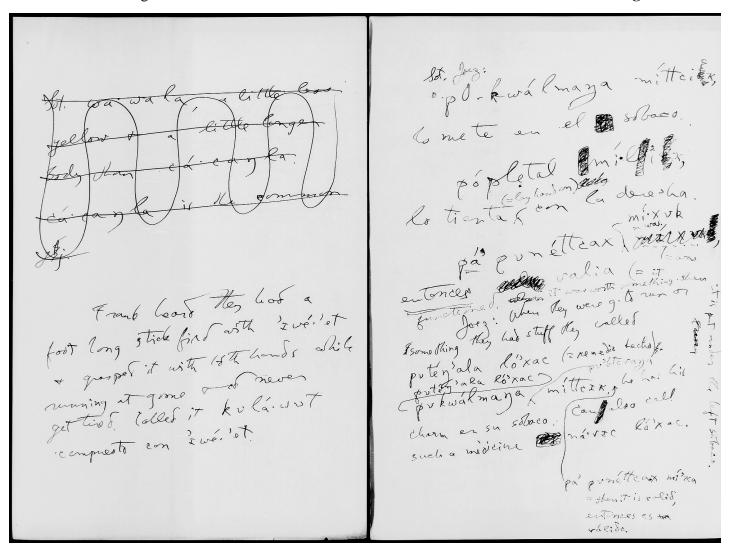
1 296. (Hechicens has a Reather Mir. . They used the miel of bag under left arm. In it a zú. Kantala (black jicote), or black ball called aguet, of who walk, but sobian componer. composed of a plaster of mescal, Mic. On si no tienen que it "quijoter" on "sejat." busean the mal, chaparosa, and Mic. Level that Manuel Put right hand on beg to effect Siles noed the bones of fish (Figul ca., fish. Of all these medecinas la de la chaparosa es Mit, + Eus. 'ewe'et, a ball that a man la mas dura. and boy un dia los muchachos carries under his arm when he is Tsic for manage playing gome. Ex, will tell me 'do not know hour + Meg die. one bog at Pola put tomorrow what it is made of. a hum ngbirt under his pillow + a full 3-5 yld word: it made a humming noise all night. re-we-ret. the plishe his name is Salvador, now an old mon at tala, Kacelino toly him and samet from * levé'et am.

By Eus agass they used samil Tatemado
as an ingredient of lewe'et. enó to talochantinha ordia + he disol at once, for ka Dis no es a ojo no mas eso.

Eus. Hay un onimal ess esta enla Tiena, y otro esta en el palo. When you make this the one that has it te da un grano to + Re ne hit does not get mod, Shen the hitter has the Tewe't. The animal key are made of is called war wala, fixed siles black, amaillo ó rayado. Her take its miel (= wn: wala pumpaus) Lau Ple nest was waln pokis. N. What also ley add, Gut IS. That They went avispas to make it. It is small, it is like manteca, a small Oling, despues la componen con. munchas cosas, or partipliana siene eno que hellar muncho, it is something that is worth much It is a little Ring,
you keep it out of sight, y it helps
pana Todo trabajo que
jugar pion, piagre, baraja,

Mein Ens. When the stroke men made the 'ewe's et, it troke them if den dist not do it just and if den dist not do it just so, the maken ws. Dio.

Mic. róple, mi mano derecha. Vople, to derecha. póple, sa his elst. both) + wé let + lewé. let are pronuncs. They derecha. Joez nøpl I, my right hand make it of and the cera of bee species. the kupsaxla a sp. like bentle ber bet smaller and pintito color ligger for it European bee & moller Than bunblebee the striped Szel. bl. Smell kee of insect box is not it — this temperate moles honer of it may be the care of this toner that take — at any rate the cys. soes not



Wi. kössat, sogan. ch.

= 5: kungálk. Joz: kóssat

(many sog it hus) = Joe's dielect

(soany sog it hus) = Joe's dielect

kössa nt = kössa xont

the net

a ner r

o is comment but tath forms are

in constant use, some fellows

use the 2 nd wong.

termit "quijotes;" Make cross-reference to guiyatt on quiatt, eating human meat raw, \$,299. s. Jet, ponise, tige de Juez wai'z c kwa'iw trim

for wai'z tei

sawo'. Ti,

accusative, in mg.?

alive cow. plante, etc. R. quisa. guiça ... sortin, cessen, se gromener, couler j'aillir Canters of raw meat, marin, senépandre, Toucher, eti. Mexcalli, s. Liqueur Tirée du magney. RR meTl (?). Meth, s. ... Maguey.

Mike Morales

Joez + Mojaker suk n'ya
is ev. o.k. for plen. 2827. Mic. Less. 7. O. Roughs - so agrican is nearest to is
the bee word.

See your person sex lax, dans See O. sexla, met, Werses Sing Lo Ke Betro Ped 282 not x. ch. forma de Soboba: kw. pl. soboba: kw. Svka, pl. svkå vm call the honey svkå vm prompaur a small bee sp. that look exactly like the then trees am honey-fees but are smaller out & Wi says be knows them they are blackish, and make nest in ground, up he knows where some live up in Kincon canyon, they are there years after year. At woman knows that they kive in grown or make honey but y). = ca. Ke cay la + makes no honey, whise eat children

297. (Mey cover their persons buzzart, y nã a vita (J., from the photons of an aura]. Kn. Sho. Stals , 250). Ist. grjárte, bussjans.
grjártevm. Mic. Eus. never heard this O. never heard May did not like to see buggard shadow. sight of Tackwir, p, Potáski kay, they

Retta vivinakki k pomitárx yuna vic portaskixanay. Mike + Joe worked & home on this. In worke co. get it better yet, but his is at.

Mit.) alá wwa ka, ama. 10. Jungavish, the buzzard, and meaning also the Sot, 'a Rawwaka, star altair. Edu Dais Deligion, Le common Luzzano. p. 141]. 1. ynga vagnut, nas grande ene l'aura, bald herdis. Sot, y v ná vay w v t,

= yun á v It. Both nefer

to the condr never to the

tour 3 or of.

freg & Mike

son Mis is wrong

a-low-a-kan s. the turkey buzzard. Wung-a-vish, s. turkey buzzard, also called a-low-a-ka. Joez Lays Mis is night. S. sp 748 J. sp.7.

Joeg nákk zz, le puts his

londs oven his eyes, also

londs oven his eyes, also

nákk z z likó, n., lignon is

nákk z z n., elignon is

nákk z z, one soes thus.

nákk z w n., pl..

pv m. put to z v nákk ima, vley

pv m. put to z nákk ima, vley

pv m. put to z nákk ima, vley

nákk z ma.

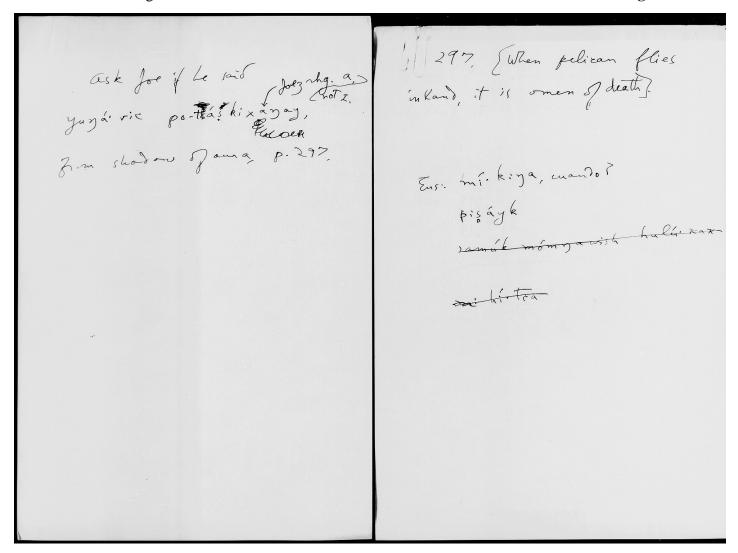
vise: ('ivim 'atáx um)

nákk ma.

pv m. tás k z x an ay.

pv. tás k z x an ay.

mike gyungá vic = laláwwaka = auna. zma has z mes. But zma has z mose. But ymá. vaywot is biggen is conten ev. for biggen is conten ev. for calls it vulture. Jugávic is also a telestratura ymál vtcom, pl. td. Mike,



Joez To. WIT, & see a sideness coming about of time But Tiwwiz to see. Mic. Fus.: 'amn's hu li. xax 'aftail
cayó un alcatrag

móm yamife, alguna cosa

de la playa, y i ná. lahlot, 'amu' piságk hu lúkak aitáil,
se rae aleathag

se rae aleathag

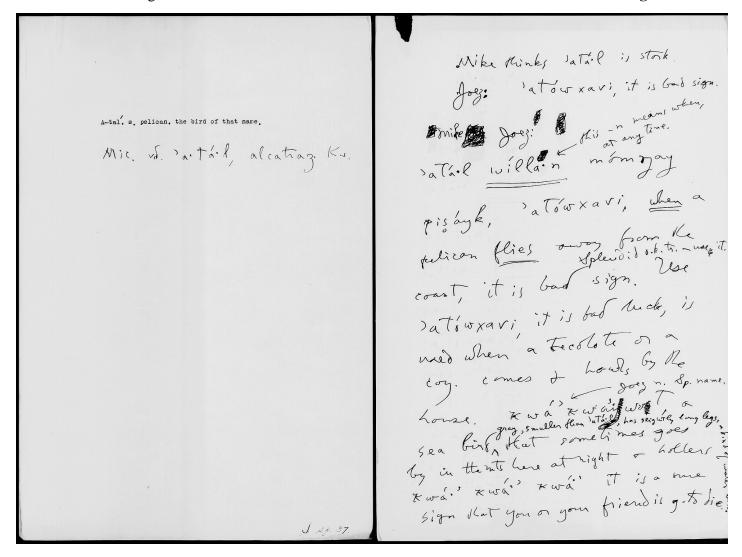
litea jiná. l'ahlowot

alguna cosa
anó now we wo. just say

anó now we wo. just say

Ant it is hungy,

all was señas.



[p.179 (Reid)] /

fishers, were not to eat game
in secret, but were to give it to
shers.

Eus. En lo mismir paca con
stress. Ni pneba ni noda. Mic.

No ves,
vs. Tolavia oyi yo eso. No ves,
you habia an capitan que una
que habia an capitan que una
que habia an capitan que una
froit, que la gente, vue se clamaba
noit, que la pasaban a a al aliat
noit, que la pasaban a il aliat
noit, que la pasaban
de comer lo que mataban.

a great number of their young men being hunters, they of course had their peculiar superstitions. During a hunt they never tasted food; nor on their return ded they partake of what they themselves killed, from an idea that whoever eat of his own game hurt his hunting abilities. Before going on a hunting expedition they stung themselves all over with nettles, more particularly the eyes, the lide of which were opened to introduce The leaves - This was done to make them watchful, vigilant and clear sighted. The skin of a deer's head and neck was put on their own, and on seeing game they would fein to

Joez popismi his killings be grazing lifting up the head kvalkansk get Part occasionally to store about. By prohuy axpi mi's ka, he will not kill anything, - will have bod luck in this sense. which means they approached so near as to make the first arrow generally "tell" From noin huy ax 1 Beid, letter # 9.7 hat but luck just now, did not kill anything. høywon. Rømney, los animales me desgracian a mi He animals & neglect being killed by me, (p.);vi hógnik teámi this man is giving us bad luck (by hunting with us the rows when he has been hunting, a mon must be with his wife, for when hunting, a mon must be with his wife, for when hunting, a mon hunting, nice of clean that is sty Mayranche Memoches before hunting.

Jes: That the year hunter does
not eat what he kills applies
not eat what he kills applies
to the young people only, for it
gives a boy bad luck if you
eat your own killing. Fort
sto men eat this killing.
Therefore two boys will trade
Therefore t

Joez nó. Tix, to deen hunt.

nó. Tikat on súktrom i nó. Tikat,

nó. Tikat on súktrom,

a deen lunter. nó. Tivraktrom,

a deen lunter. nó. Tivraktrom,

But tommax, to bount a

But tommax, to fount a

But tommax, to fount a

lean. a party wo get togetten to go to hunt

a bear, and called be leaden ná. y'ikat,

a bear, and called be leaden ná. y'ikat,

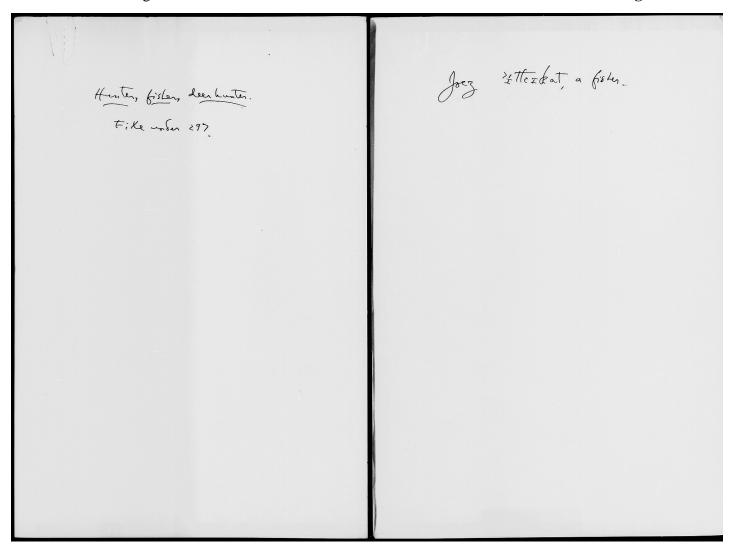
hunting monten aktrom.

Pe. dain nor not tomman non samukat,

the den nort seren carry arrows.

Me dean out, to hust o so into

Tommax kat p. tommax v v ktrom.



nukat Q-mo-ty-kat, s. the chief of W: Tr. p. 44: the hunters, more especially pvm- å. mvtal by hunting. of the rabbit hunters, said to have been an hereditary office. Joez) å. mukat, any hunter. Counot have tin. But chief of hunters is ki mukat. J. Ap. 15.

hunting deer. Hey also smoke hunting deer. Hey also smoke Musches at one of several vell-known kin mulac, ell-known kin mulac, eploce where Mey smoke Hemselves, alen Hey are funting ton as well when Hey are hunting notsbrits of when Mey are hunting notsbrits	Decoy Deahead.

1298. [at eclipse, they threw sand into the air (get reference to Erespi), and Wing-y-nayc-y-lish shuk-ta-my, s. decoy deer head, This name was given to a stuffed deer head which was formerly used my by they beat with sticks on day hides hunters to decoy deer within reach of their weapons. or on ground. Monsten pet Joez wizze nnilic discription) eating The moon. I mike uses this but air for wes a. Mike Connect on Chowing asked ing in air on bod sews, & sending non wizennik one good ad opt súktomi dom up smokes when tabrillo approached foling hem der. Joez alig. -lac. forzahg, nin poy wzyennzz, I mu Sot. my lap my *xa) fooling him (e.g. a person). no. n súkati winénnix, lam fooling la bina se esta eclisando I deen when & ask if it was stiffed says it was not. (alora). aqui nomas quitar y canton of pi'm vkvvl (Me mourring shil' Ic, rellevado, a stuffed (animal songs) - bueno, ella se esta musiendo or anything). Súkat súl'Ir, a striffed ones. striffed dur. Pl. svlá natovm, striffed ones. Lambien. H. throwing earth up.

"We signaled them with a clite short to approach, but ...

Per began to blow a pipe and thour earth in the air and thour earth in the air (at Real de los tay a Joses (at Toma por el aira (at

Sot. ono. n So. x el team lax

see kay v k, estoy time do

so kay v k, estoy

time do

sona para aniba.

for man para aniba.

for man para aniba.

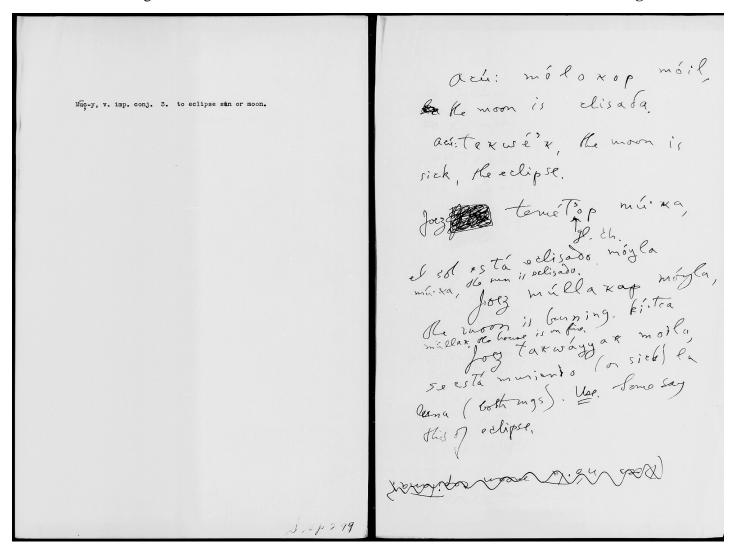
for there is a prospo, helping he moon

to get well.

to get well.

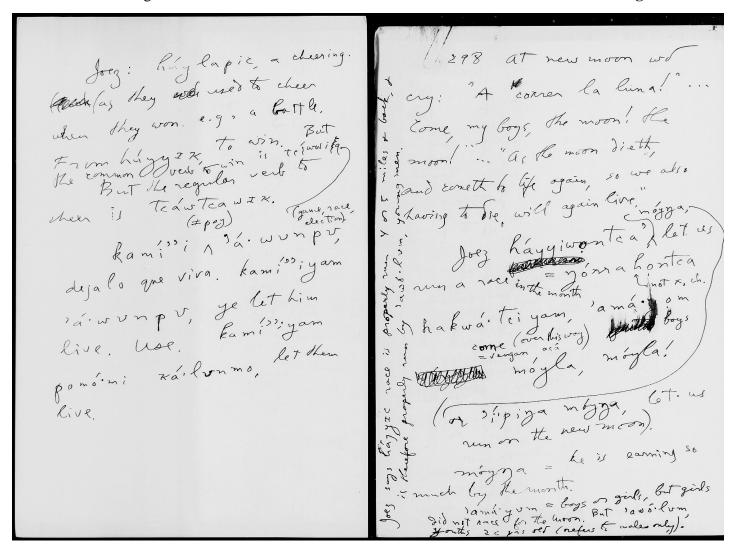
fra. till interiore

fra.



Joez xárxavya, they all Sol ódeliuna, gritan zon holler together (e.g. when people are watching a nace and all theer).

No. com. sing. grandisimos alaridos, dando palos al suelo, cuerro ó petates, que manifiesta sentimiento ó pena [p. 184] [Respuésta de Son fran Capistrano.



Ou Bais, Religion, p. 110,7 Joe nó: Sumup kwa hayy: na máyna l at R

no sumpkura takwayyak moyya, lat Re race at the frew mon, l get rick in the moon

for cires at new moon

43 Mochuniphwa hayinga

moinga, noshuniphwa

takwayak moinga, then

I thought at racein moon there
my-heart is-surprised in moon

a race colled hayish was

fell at the time of the new

moon, hayinga is the locative

case, as moinga is of moila,

moon. No sheen, my heart,

is used in speaking of

thoughts, sometimes with a

werk and sometimes without. - S.

Sot. nón hágyEx, all shouted out, and everytime. after that when they saw the Le puns a my race. de see alich dan will beat. new moon they con would start a fire and have races. Pun ot now morn, and When they are returning Lou Bois, Religion, p. 148.7 from ragle place bringing for too. un om teakowla He eagle. My. hayy 5 all shouted xewlawon, you run Pres! four have to un lojos to use this Hey are shorting now. kut tengy; ma, Rey bilda fie. på pi? word yonaxma, Key Herrum. på pi) kéwlama på per alvays holler OK. sent.

O: Say of the moon: late óxah, it is manchado. Hera sais it was frog of any aminal. fot they knew that me evening the was to be a dan new moon, and the logs wo. be ready for roing, all desinados, and ster wo means starter racing, wo roce may be 5 miles in any direction, to some designated point and back thang It was an endurance race to see what by id hold out the longest. they raced maked in the dark, they ed. step on nocks, wood or mything and Did not notice it mything and Did not notice it. I they were brought up to go barefooted.

Sot, call the race at There is a new moon. The h-ak-up new moon time hayyit.

not: n hayy zlot, yo voy comer

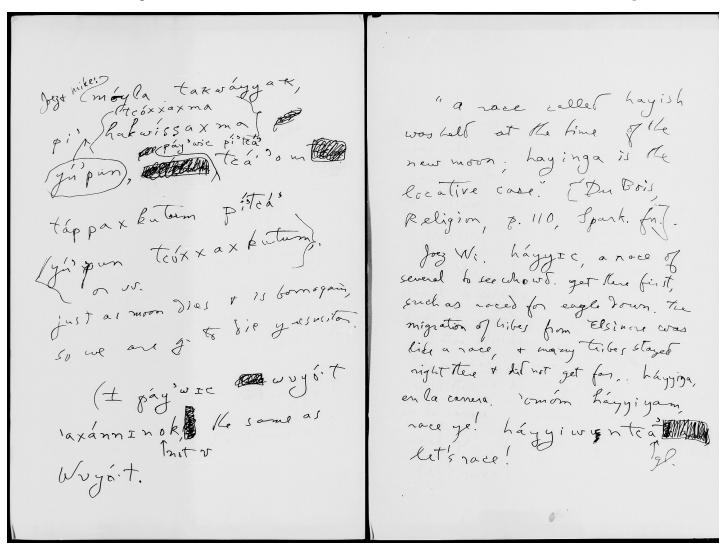
noce, always was a roundtrip moy'-la ep'-it The new moon rod ho en de apresta, Special rome for Tomorrow Kee will be a new moon, hit.

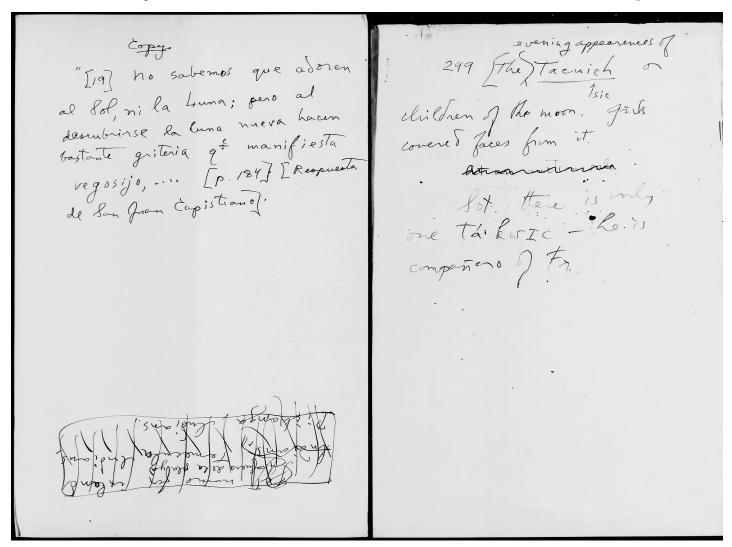
tomorrow will be form moon new:

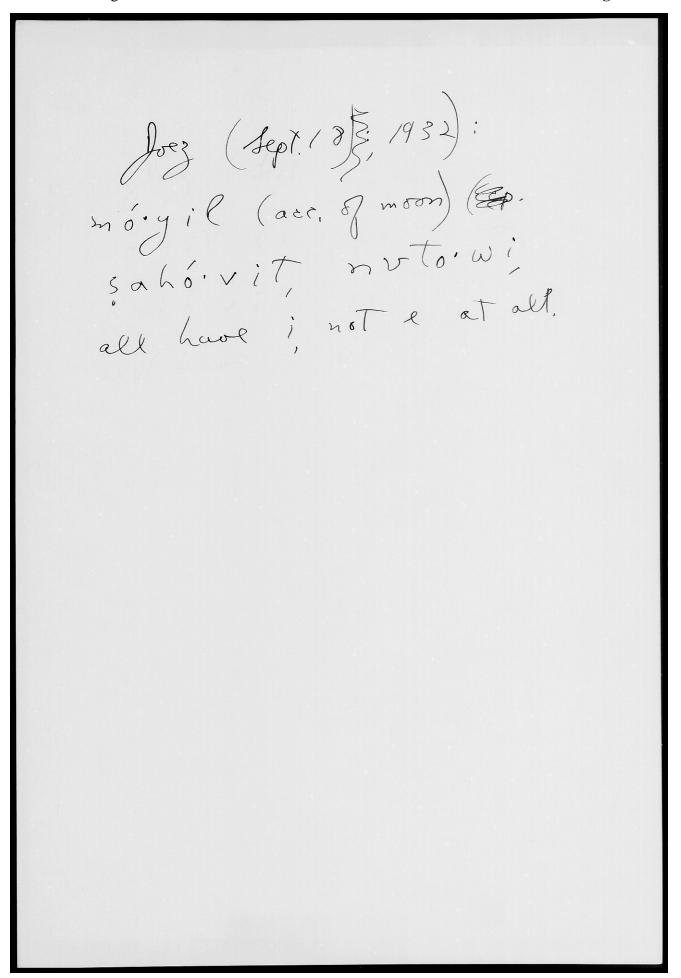
tomorrow will be form moon new:

tho R. an hisy'-la

ER-gnj new moon race. But na mic ordinary word for race, €p'-iT. [lø.g. under advs].







CARNEGIE INSTITUTION OF WASHINGTON
MOUNT WILSON OBSERVATORY
PASADENA, CALIFORNIA

September 20, 1932

Dr. J. P. Harrington General Delivery Santa Ana, California

My dear Dr. Harrington:

So far as I know, no name other than "ball lightning" has been applied to the rather rare phenomenon which is occasionally seen in connection with thunder storms. The Germans call it spherical lightning and its explanation is still very uncertain. Humphreys suggests that it may be allied to the so-called "rocket" type of lightning in which the discharge is renewing itself for a brief interval. The phenomenon is in no way connected with meteors or meteorites and so far as I know, it has never been called such, even in old books.

I am inclined to think that the star following the Pleiades to which you refer is the bright red star Aldebaran. It is in the same constellation, Taurus, as the Pleiades, and is somewhat south and east of this little cluster. It is just east of the well known open group composing the Hyades.

We shall be very glad indeed if you can bring your Indian to Mount Wilson some time. There are always people on the mountain who could identify the stars which he would point out.

Very sincerely yours,

Walter S. Adams

WSA:B

"Wikyo potogra, a place on Palomar ridge Toronts Temecula." " Wikyo, the lighest peak ta. kwic, of Paloman; Potopa, a place on Paloman mountain. — S." For 299 Du Boir, Rel., p. 116. Joez wiky av grto'pa, mg. w's mortan. This sor place is mentioned in a song - to must be above Pauma somewhere. But Joes knows that tackwice presappila is the highest peak. a man usel & stand with a lothing glas + talk with a stationed m Por facints mt, to signal in case of war This was in case
of war when Cims. has not get
of war when the telegraph

Takwish, literally "eater" or "eating" denotes not so much a class of spirits as one particular monster or divinity that makes his home on San Jacinto Mountain, Carries off and devours human beings and appears usually as a low-flying meteor or ball of lightning, but also in birdlike form or as a man in feathers. Sight of him portends disaster and death. He also enters promignently into myth, but as an independently acting being, unassociated either positively or negatively with Wigot or Chungichnish. His origin is thought to have been " Dieguesto land, where he is

known as Chaup, and Poway is mentioned as his birthplace. Fart of his career was run among the Luiseno, especially in association with Temerula, so often mentioned in song and story, and his final abode is the great peak San Jacinto, where Cahuilla, Jerrano, and Luiseno territory met. The Luisers leave the first part of his history to The Rieguetto, but narrate freely his later retions. There is a wideness of internal outlook in these relations that is characteristic of the southern Californians, but unheard of elsewhen in the State. [Kr. Hbk. The Luiseite, pp. 679-680

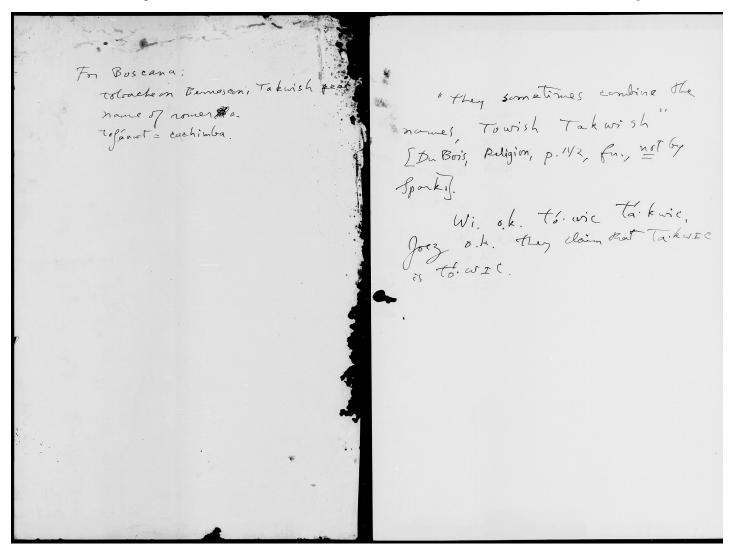
Chaup is feared among the Luiseños and Diegueños, but why or in what degree it is difficult to say. It is said that the Indians believe that if he costs the shadow of a man on the ground in his passage overhead, the man will soon die.

The Luiseños sometimes call him Towish Takwish, which means spirit meteor.

[Ru Bois, Religion, p. 126].

11. Takwish, the large med meteor sometimes seen in the daytime, Diegueño Change or Shiwiw. I'Mu Bois, Religion, p. 141].

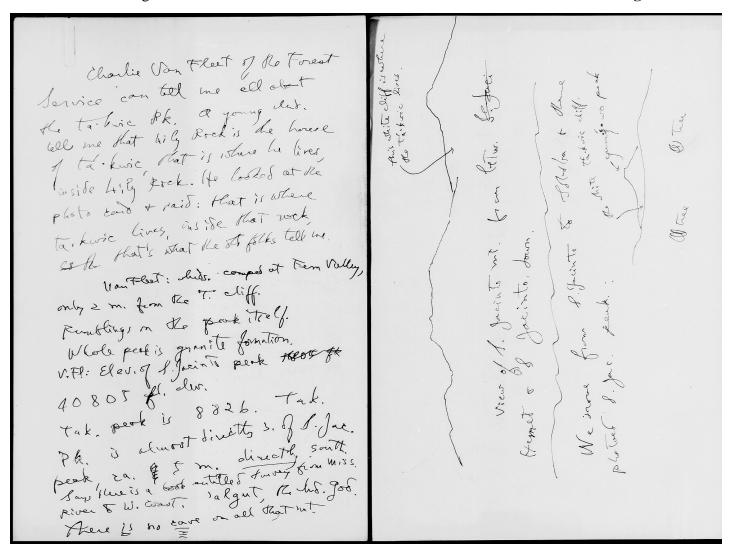
Tak-wish, s. a meteor or shooting star.	Joez: They hink that thouse the kwee is a man's spirit who takes a man's spirit away to eat. If your time away to eat. If your time is about up here on earth, you see the kwee.
S. 49 631	

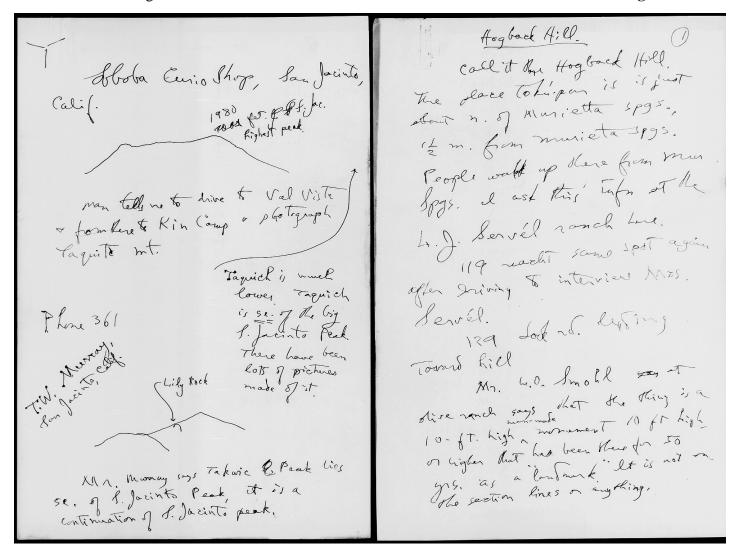


Ese vive allá en la siena de l'facinto,
y aqui and comma -quiena. It
has light in his house there at
night, y de repente bum!
We slept at I painto ant hord y bum!
Hen coe sow alight in the cave Sit the for purent of tackwise was thekometr tamá jawat. El. after that - from down.

tá. Luit pl-pë, wo, omigo de Taduic - Frank Color is Kis. Joes Tackwic prunds things up. there is a monument on top of Risgeal, Fis forward agnanga. Elevation 6/80 ft. sappik, & pound dry meat. Sappex dos neans & lay an acom flat (mits sife) + lit it with a nock. Often doing this they are laid in the sun of they carl open or are then winnowed on a batea. But To lott an acom on end or top it with a rock is parxix, du the plen, above one does not known whehen tá: kwic paunde f doorns meat a what.

Joez: 'awa', aguanga. 4:1. 'awa'. ya. Call the people 'awa'lvm, but can also say 'awa'yam.	Add Sponkman form of Tackwice Prságpila.





(5) Note Jaken on the hillip. The more ment is 5 ft. diam Mr. South came out ~ + 7 & ft. high made of scales of it was there is 1884. It is a Lower of rocks of state formation Pais sandstone-like nock viled up a-gerend monument is just 1 gd 199 got forck to Furth anche. high exolusive of 5 tres piled on t 100 p. along hopback es. 5. \$ 150 manunour. Sot. The one persons pintitis chapitos hot live in the water at agongs, hence the name you See them when the kivic is about To take you (Earry you away)-219 of pars fatchelon's When I fold fot his tean street is a maniment, says the luds.

Joez: Sometimes the ta. Kuze

is like a ball with fine falling off of Not. the tackwire cove is on le sile 8) garisi S. Jai. mt, towards the west, him. enter here from the Roud enter for from the of Sobolia.

And there is another the wo, the last of took by the hill side of the or from across the river from the year our. The first are platown. The first are all on the w. Side.

Sit yami'wo S. Jagcinto nt. also éallit taikure pl-k!	Sot. D. Rugarxumar. = takwir.

(1) Sot. Tells of how the tackwice Sot. knows a rock on a long cuchilla e. of municia Het Springs once paosed him. He saw its eyes which is \$6k Toka. par. The rock its mouth, it is bald leaded, its hands are down its sides as it moves is parada, and a on the other side of the hill more to the e. about along. The horse was queatly frightenes. Very realistic the way he tells it. a mile is a rock which represents tákwic stooping over Tikhipan's It was where the meggnite is baby. Lot. is that Tokupan is at foot of the Pola. Temecula Teay. + that teay, is known, salurt. grade lat Sot cow the tackwice There is no sker animal except times there is terminated through the result of the Raven faven faven pass una lay grante, the horse got scared it dame sent on the streets are; all of a sudden, from Pala, is not a messenger of teag, but is Teag. When he fliess overhead Not. and the tackwice was theading for Pichanga, as on was. Hey say avisando la gente, les have to have he has some rapioner (eagle down, a some for him at once.

tean. Lumed to that work they is
but his spirit has gone about. the stuff they make piwi's of on each cheek. It passed loss over smetress or went on over the rock, hill ahead leading for Pichange by that Takingan is 40 years ago, he was g. To g. word, euro of that Pichanga to a fresta Mare: Muf's companion Juan Pallo andila were toke any behind in (;) Juan Pallo andila were at Pala he saw theharic Too.

Ly was stal parado there where killed was at misnight the 3 he saw tackwic, when Juan Pablo night after the tackwise has passed andilla rought up with him. This frest file was in for this Noves, es miedoso el, sisacas aug. a lept. 1931. ærma, luego se va, extra la tierra and whenever there is a quemazon grande, tákuic ir seen way up shiving like un espejo, hace es el the kiric once en la gremagen de parma matine, tickiric pasó à veres en esasiena parma anothere, tickiric pasó à veres en esasiena and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais: se va momenta gente o alguna cora and long sais lo ratotto kura = nembero. ch. I wa suceder. and after the forest fine has been going several days, some trops were walking along, or bollered to lose ahead, & that nocks were nothing down, i are some got belief rocks to shield Remoders and one boy, from Fula, get hit in head, and shey took the boy to S. Djego, but he died. When the boy got

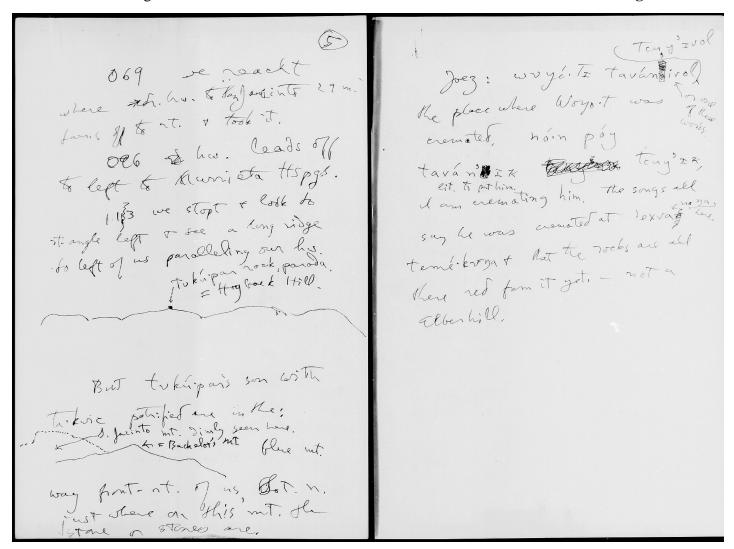
Princen To S. Jacinto July 1, is rating strained to the first Passed with the work and. the mound to 2 blks of & Betwo Rine. & Pala. a. walnut walnut so. James, Fast walnut INT of 933 is lava halpay Then eacht Pala at ranchard camp to affer Ca 940 maybe. Cearing Rincon. 944 reacht foot of hill Then passed Parima Where wesp, there is on at. School" on Ceft. = the mt. to our at. = pokkwila. Ell this place) o po wona. is dalled påkk vila, at 893. 951 8pg. 1-37 of 8 Ceft 896 cost bridge. all of rob. is ségmand.
main jesus omic. this Cocality is solpa. 914 He arroyo at our 957 towno (grent nock on lyth. 9/27 Kewe wec "Ow ma wic, Ind. Prikle 1205 ck. 5 left of us. frunc, of Shirt

(4) leafs of & T. Int. was of Pichanga St. n. Int. was of Pichanga 996 foust lock del. on at. = wa ha wat from Amm ozy taki w vha The spring by hill that pv-wommax is imm. lack of the group of ranch houses that is off to & (V4. g. nowa no ma wordyt, yr sog 2 Mks of & at. (Set. of. ch. kat does). Lombre.) ó. ma wor óyt, tu cres hambe, hé me wordyt, tu eres hombre. Pot. says Hering's white shirt makes it so the ratherts see him quicker. 977 Spy. man 047 Keart Temécula. left etge of Whi is moyyilaa.

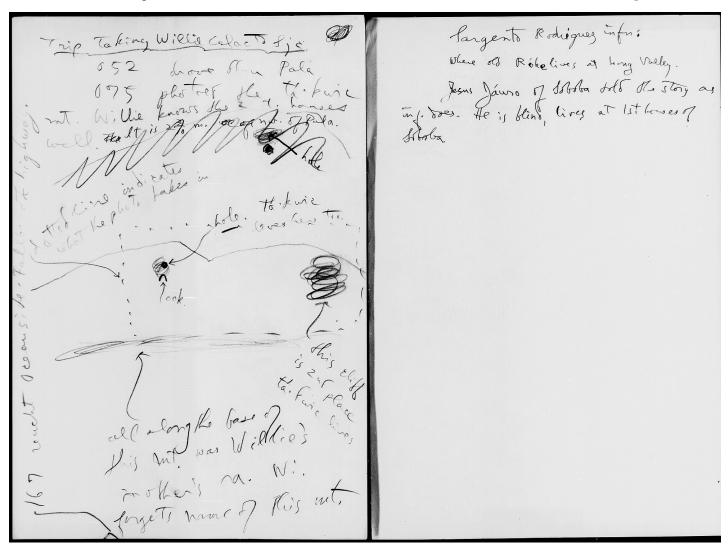
192 part a barn a

left. wara with a sam ay

i) a spg. If to left here 359 pas T thru paicuka swamp.



lexvagaxwic > temé konaxwic, a mythological character who eligious name of the ancestor a version at the starinto fresh tres woman at the starinto fresh tres besto. is a traveled around the country like Maxattene Siff souble ceremonial name for Temecula, just as piwipus ta'a..., is for died in Re mts by Poway, he formed & a rock There, ay se acabó la historia de he two peaks. el allis



Ascensiona Mojalo o's. ach: Story of tackward
steading Karen's son. E

steading Karen's son. E

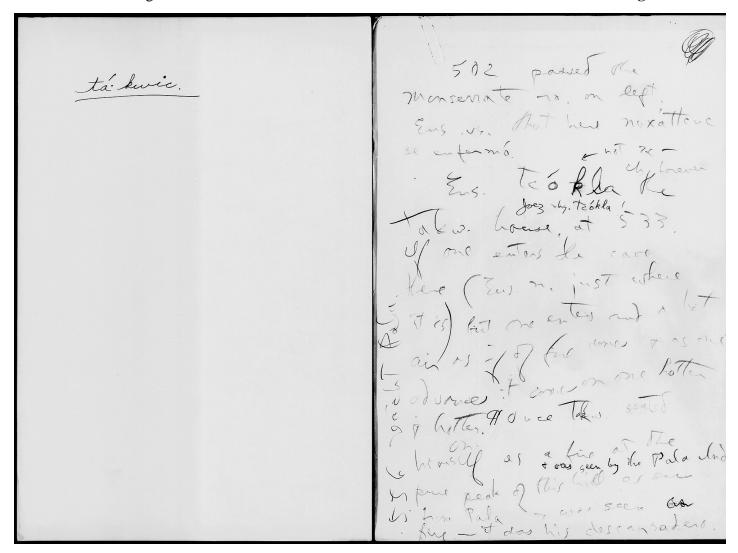
Sot. who. said at once that

Sot. who. said at once that

Raven = tvk'n pan (and he

Shoton info. ogneso at once

Cheatity to this). (TOOR Sillary says Jesus Jamo knows the toky par story.

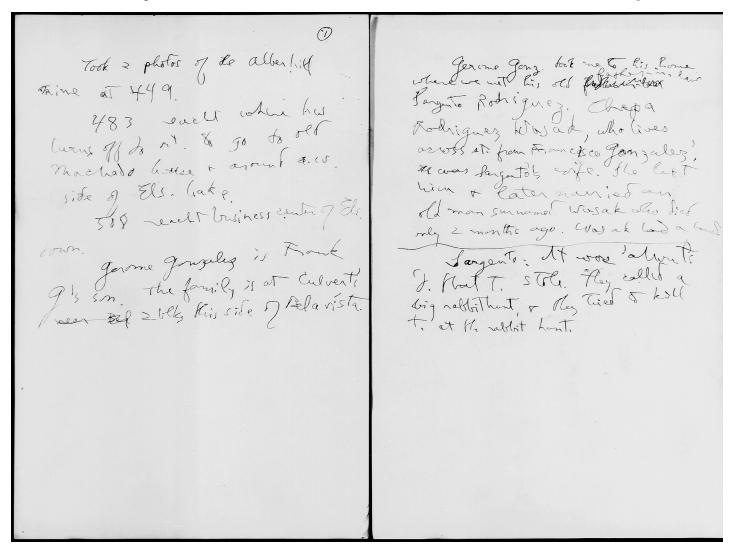


There's a canyon on the side of I facinto not toward Falm Ipring with water falls called Tackevize, I talker O'Sublivian has heard Jackeviz enter there of make a rumbly ting sound several Joez trókla, Ke mt. by Pala Shere tá. kwzr lives. 2.3 miles from Pala. Joez says This mt. is sw. of Pala church.

Highest peak of Paloman nountain, Tak'- wish Porshap-y-la. [Spark., Porshap-y-la. [Spark., list. of plens, in grammar]. De Boys, Religion St. p. 115 / top of 8.116, soy grayback (piwípwi) is Re Rden Gro., t that ta'a K-WI, S. Javints
Peak, is y. bis. ch. forever.

Sot tackwic is bald headed. No one can approach his house on S. farinto.

nt., In as one climos there is
a wint that is like a facking dew
reer aren falling over me. To be bruble sent the old gram of the of To said told tot. To took out and the said no he was his cousing they shoot that night fact of feet I meiler slept all night reach, watches Roller. They for 3 nights, white to with his reals, + the tast scalp he their tot of after the spent to make 12 days singing songs of them be went Rome . hater they started a war but burnt to or green wood the spirit place - Please want of the place - Long Valley & seed when see see. of Winchester. (Van Fleet says sw.), across he hiel from Winchester - that is where they have taker. one sile of Backelo mt. iones down over in Here Lund to rock, on hill top just in site of Murrieta Hot Springs, starting on hill top, he walked up that he sarry from Merrieta Hotopys. + petrified Colling back on the spys



Jesus Jamo but (3) 1. was very bod. Trut thatava y tomia. Felipa was info moder by was raptized at I.g. Riquez Janro, info all ans we people. all plant & Liel him they kild him + the spirit Ever at that rock father, was the from here. Mul. is more Kon 90 yrs. 5th. grone's Tr. and when is more home his spirit and offerers, ys. ol.

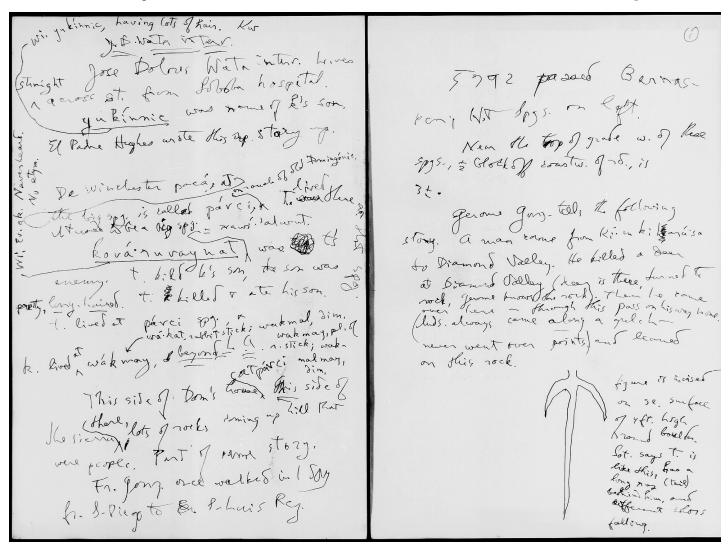
grow's t.

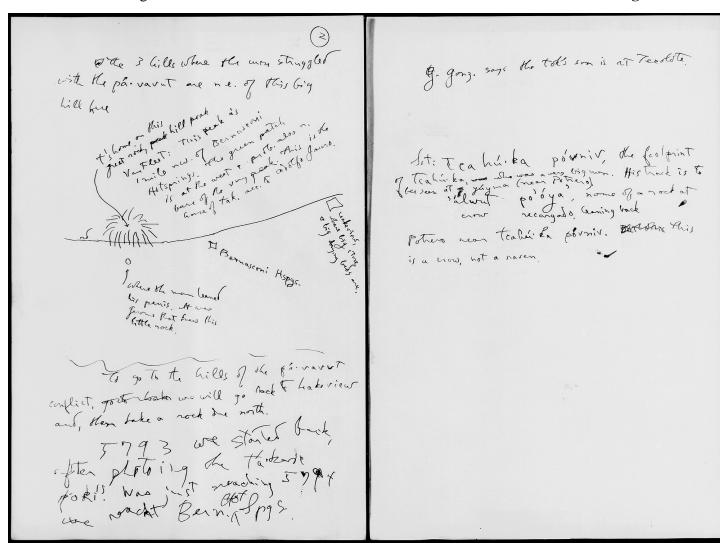
grow's t.

grow's t. + t. will Ren catch a person's spirit. Man t. reacles home, Mere is a a great thing like what made this world, the Tronido, un cañonazo. Shy = crws ec. Heems & equate it 4 worted been at Bickanga dalked g. +

(Wanted Jesus to trak y with him the lives in He dilled a pairarut. He was seated on a rock on top of a rocky hill, Comercula. all the Ten, people most the I dith hills at hade Bottom a Lake View 1= El Conal de Jens sont soys there is a house of !.

For Thinkse View you can see the Pilous. The exact place is at Bernessuna Pass, ned Peases Penis. + the The side of brake View, where the light from for any Jesus inters. 3 nocky hills Fore. talled have maria Warningos was what they talled have here. Kilows his of to was Pedro, Pedro, Pedro, Pedro, Ind., tolda stories. It is his story in Perfeto Warnijos Gs V., Holberta Varnijos his mother. Notberto W. was of have, Perfets de Dudansemona Lænd book. was of the coast. No Chestair fasters was Pedro sikwattax





Von Flett: hily noch is w. r h.

Jun a rocky hell e. of coyfer Pars. There

get takquity peak. top sheet will tel.

gran to disken spring granter at coyete

Pass (back of the gilland area), and

after a rock of the or office to a disk.

So get from the section to a second from

one of these or office to a first and is a second from

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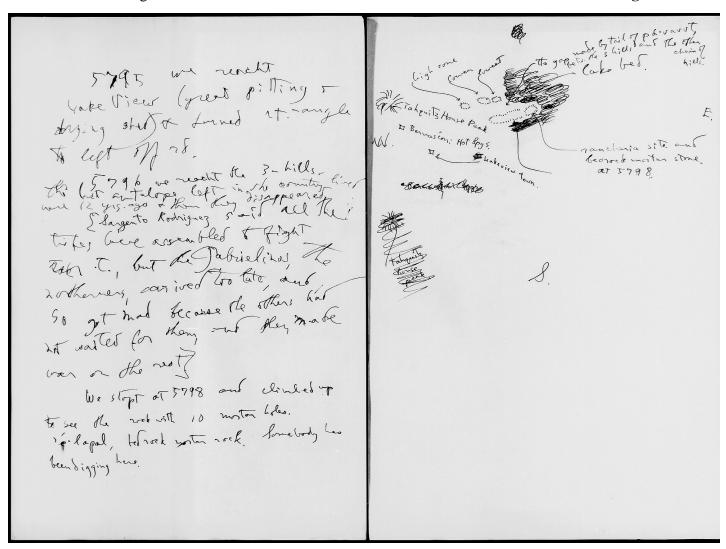
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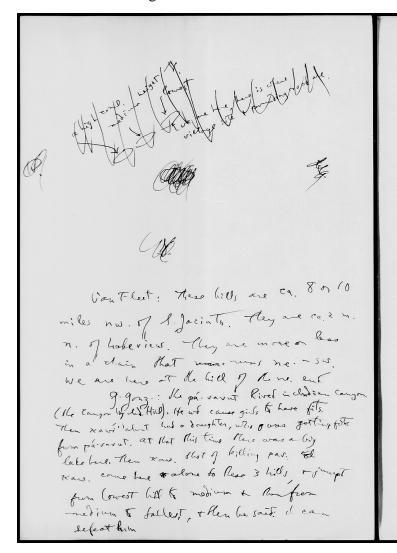
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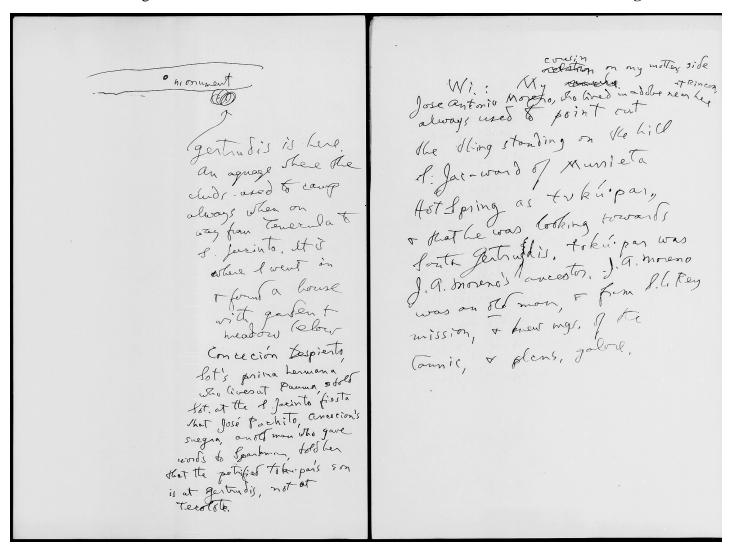
the





then he hold his bous or amous or went often him to dad campon there was then a village here and at El Ranchilo de los Fixos, which at see at point of hill a looking arrors-the top, 2 m. se. of here. There were these 2 villages at opp sites of the lake less. about sundown he stud the first arrow in him, The spring offere he separat was is just in fant of the little shock where. Kow. was fleing from par, I was noticating to whom he had exercised at the shills and the battle book place at those I hilly all night, until sunise The par. has assumed the form of a surpent he assumed it may a reaching Kese & hill at sumise par. Not be already had Kows. fixited, alen xow. sulfenly got hold of pair net + started to whole him. and The par. had lots of strength as long as he was in the water - he whipt his tail + and & the gap (see map above), thereby draining she lake all out. This left to serpent buffless in the Man slush. When Kaw. had him dead, all the tribe get brighter & went after wood to but the sergent up. When they not brome I him, then he more disease

came to the young girls any more, Valley Center & Escondiso the are secret Mey claim that fit diserse used & be be showful bot away I'm chilians before caves, where you find paint of all collors, that time. Hoy went clear of anoched bolas of all Estons. in the S. Ber. mts, & get wook. Set says there is a let, wer this way 8. yami wo is I facinto took, 10, 905 ft. high. You rd. stand there T when reven, black white pinto set, tell colors of figure straight up from that but to pivipis, negotite has white recks a top is write all keyen against hometing, proposed from the propose and lot also heard there is a spring over here by these 3 mits, where It is 128 or 180 ft beller han S. Juinto. the about fought with the parrarut, But Ta'akwe S. Bernadino Bean Von Flote: here is a cave on Clark's Crake huls. Mt. name of sto Baloy (= Mt. f. antonio). place, on anga's noute, wind can't blow · a man on horseback painted story 5799 we rockt to, 5 New by the dubs, in black 5903 in reach hw. St. Cell than have 4,3 at 1802 we possed the Pierha Pintada. Tes centres. on left es & Blk. of it This is on the old not Riversite, 9. gong. possed lune in 1908. used 8 be a trough of water here. There was a spt. of water across the hell nw. of the spy. (Von Fleet), or there was a sin in that sping? writer, or if he did not want you to get a sport heard sping? writer, or if he did not want you to get a sport heard sping?



J. P. H. recording. Mr. Juan aguilar says that he Jog owi. But once went to stay for some days nv-pi: wx, mi bisabuelo. Feur at the home of José Luis albañas, Joe people get to see lese - ja en del tackwic esos. use for albañas' father. Jose Liuis was doctoring Juan aguilar.
One day José Luis Told J. a. That Doña maria [?] [acu's wife or mother] ta. kwic, was very sick or had died and that there had been a lot of trouble at a dance which had been held at tote in the day J. a. received a later telling the identical news which José Luis had foreTold. The woman was ong sick, it said in the letter (but had not died). and went over to another place, but as he left told J. a. that he would be around there (in spirit).

y de ay muere une, - \$0
mos pronto. BHU WAYNA MARTY and sendal planty St. ta. kuiz, Comia

Trot x

gente, y Dicen que hodavia. Estos agrifactu casa, of

Le lleva tu corazon, tu

Le lleva tu lleva,

espinito te lleva,

come, os un cozador como

como como

como como

alla para que coma

alla para que coma

aquel hamba the emes

aquel hamba por line

is up.

"Takwish ... That mokes his " (this [tab wie's] origin is Thought handlune home on for facinto mountain to have been in Diegneno land shue ... en and appears usually as a Ce was known as Chang, and Boway low-flying meter or boll of lightning, but also in bir S-like form or as a is mentioned as his birth place." man in feathers." [Kr. Hlba, 679. [K., HG, P. 681]. Joez: The Eng. & Sp. name
is shon. pawaiy,
May call it the pawaiy grade. Joez: Tá. kwt c always has xagnit seed and tee yat on his head from the people heardro Warf (now lives at crachella) saw it as a maked log with fine down body feathers on him. and sometimes less feathers fall down but My do not fall on the ground it

but My do not fall on the ground it

is something like a Hick smoke to gree

a little way to them is gone like steam or smoke

a little way to them is gone like steam or smoke

tes mee saw it at Vista in the

morning about & o'clock it went into a train

of cars. and disappeared

Joez: ta. kwic has also been seen as a 5 or 6 year old boy, naked, flying arount, you will see him looking at you, in the day time.

RhS. + s.k. in every word.

Joez: There were 2 brokers in a stony that Bernardo Evera tall when he sings for rain, be tells his story because it brings rain. There were 2 hotter and they wanted & get married they had to play their flates. wiwar trma mik, they & played to the north. This playing was to make the girls come - they just played & the sort & pretty soon smaller a small that came from the north + they sis not like it. Then they played to the east or pretty soon smelled panail & Ciked I. The two young women came & many They from the east, having travalled a long ways to get there, they were & sisters. They made an agreement that they were to sleep with the girls but not to cohebit with them this story is socled kvy aux v man to story. Inf thinks there too brothers one sons of to kvic winver, heir playing, wir vwon, they une playing. Part s. + pl. wiwnv. winz xwas, he player.

Jog n. if teppi on te.pi Joez: vi nryam, ye go ahead Never heard. Never heard and play wink play! kontingi. The sounds as good winvrvktom, flautistas. as other, but he guesses té pt. Brawinnexum is o.k. But con't say *winvxvm, floutistas. Trieblong el windxaram isa work, it is not Joe's Dialect. rolling (e.g. like a store downhill. Cp.) të ónkat worket, dan de rolling one, tikumet sais tis to Tamayawit ca., or viceversa.

Joez guesses winnex ram. Sot. They had a rocchoise at O ceansible noces called tackwic. Pavinni, to convidar. mony people did not know the mg. la sinnigam, to give Mem

(as present). Mike: lawinnixom,

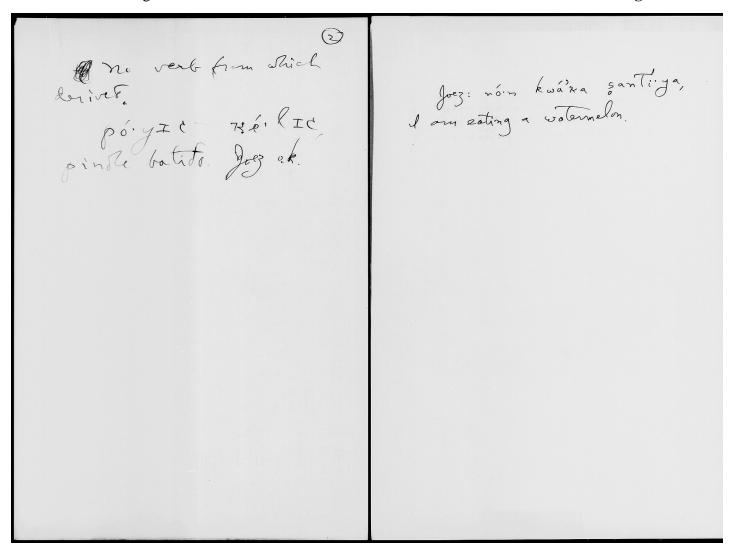
to give Hem a se a present, to of the word. theat them. - good word, Joez: 'awinnixum, Bindadores, pl. of 'awinnikat, 'awinniwit.

So 'awinnixum = 'awinniktum,

= 'awinniwitum = 'awinniwiktum,

[fel syl.

299. Whenever a capt. Sied, Sot. Hacian mos bollas they sent for the Eno Caffer officiating he was called Le pinole le chia, tiene un basit de agua, and tiene un basit de agua, and the taxk for ch.) does Cke Tacue "eater" O. knows at once tax ko. The many & work of the rope del He is medio capitan. Only similar word. difute (e.g. his shirt), j I taiku, Itaikue on like. el agua each enando ya Not. ta.xkvm, pl. acto be laver (a ropa) se la el pinóle all! y de See 321 ay tiene q. Galisle entonces le Joeg kara'za, to eat wholly eeha a la boca on le distinct from tackwise, mounte described swallows - T litt by litt. at beginning of some paragraph. (p. 321: "Tacue," "The exten of human He also has 8 Per guties to Minte in that been ceremony Proves beyond tout what flesh. the name is for.



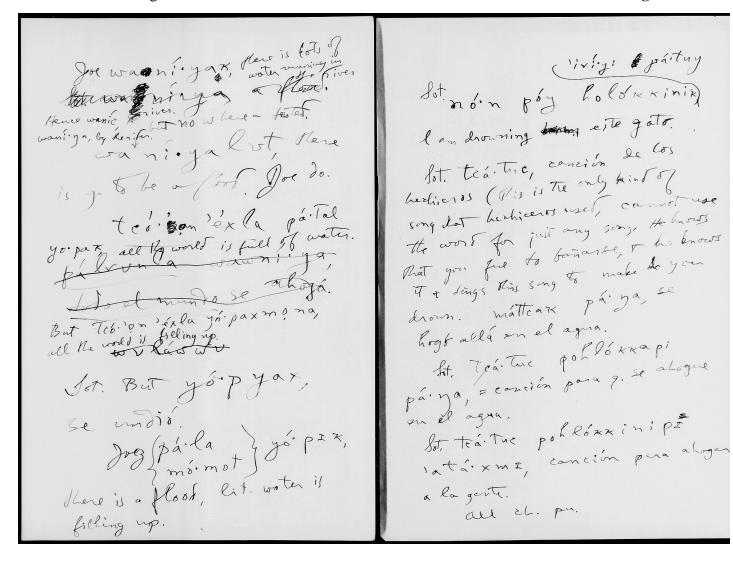
Sot's Tukú.	par Story.	asking that evenies be drowned, Comment that grosf of the flood if the skells of appearance of the earth. Joeg: they always had every songs, a.g. the people here had songs songs, a.g. the people here had songs ogainst the Pauma people, cussing men. yote i.e., a cuss-song. Men. yote i.e., a cuss-song. more of it supply yoteic overussong. more of it supply yoteic overussong. more of it, supply yoteic overussong. The point in war point is, they more teir war point is the point i
	A STATE OF THE STA	

L Jolen a kind of team, songs. Welloww Olzma Sot teartine, a kind of songs & partal to drown (th) with for calling the rains for the coter. a Sillas KéntermI crops). Heavest & wont for the sort to drown enemies. man sings this Traiture nin wolfwoolzz xéntermi partal, class in act of drowning so grags.

cirl water.

Spote: won team kay to me.

Phinkwain won team kay to me. + Pen puts coals in his mouth. once Sot's father was singing teatre, & a piece of a dead wis a sal oak tree there at che wantie, + as he song it pomi-tappa x pi Spå na, we are singing monga we are singing sprouter leaves + got acoms on it (ike a kwi. la tree (dif enemies be drovned, no kayto, my 5p.) enemy. kay toc, enemy; enemy. kay toc, enemy; kay ton, pl. = we are cussing them for kay ton, pl. on enemies & die in the water.



This mentions Katuta, " mora, the little hill that was the only drug land when the water covered the high mountains" This hill was Stot katukts. Wi has been to Ke top of it. Can climb it in so minutes. Top shows signs where Re people were compet, ante habia todo como allá on he esta onde gremaron a Woyd. T. Fr. has seen it from ships, morro se Clama en Esp. Pet VS, XI. song that moutions it

Mo-mut po-sho-y-vo, s. overflow of the sea, used in speaking of a time when the sea is said to have risen and overflowed the 123 Katukto. – S. Cf. ante, note 118. wheele flood aphelynste was. + no longer is.
[Ru Boie, Religion, p. 116]. {på:la} sbyyik, le water

[på:la] sbyyik, le water

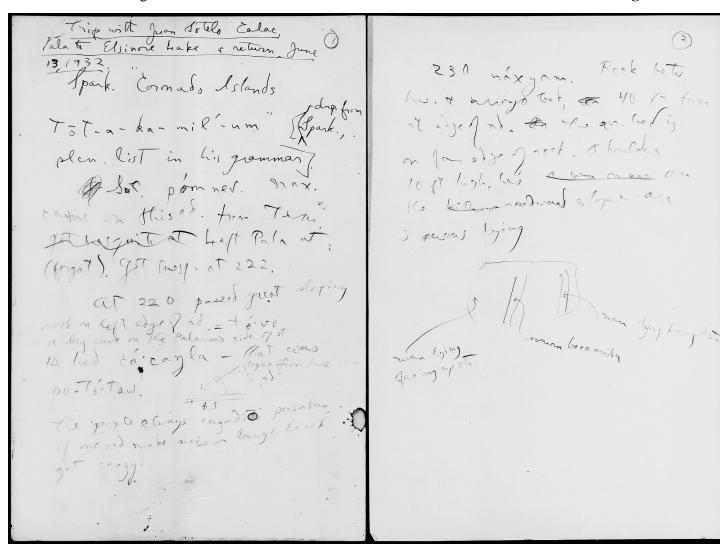
is flooding. When I ask if it rained in the big Most for says gess. mómat prsógyzna Taxwayya, Le diet in the flood.

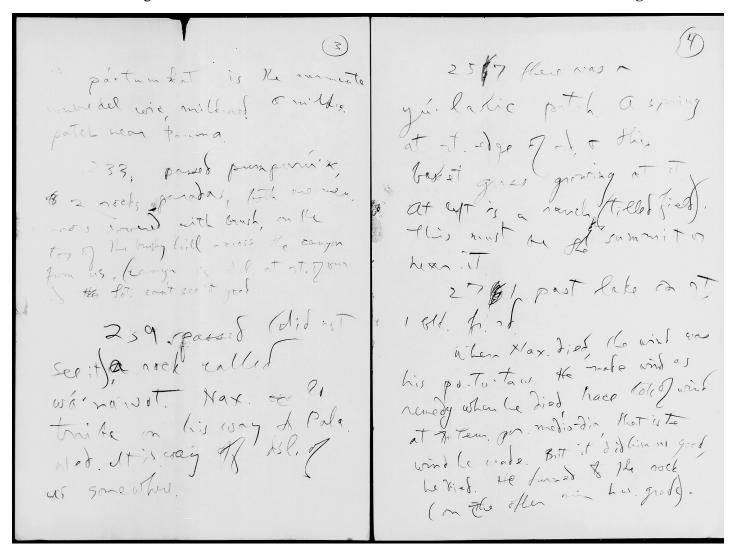
flood. Joe matteax paiga, he is matteax, matteax, getting browned in the water. past tense.	Colifornia, San Leuis Rey Rudrangle gives Morno Hill 940 ft. high over scean level.

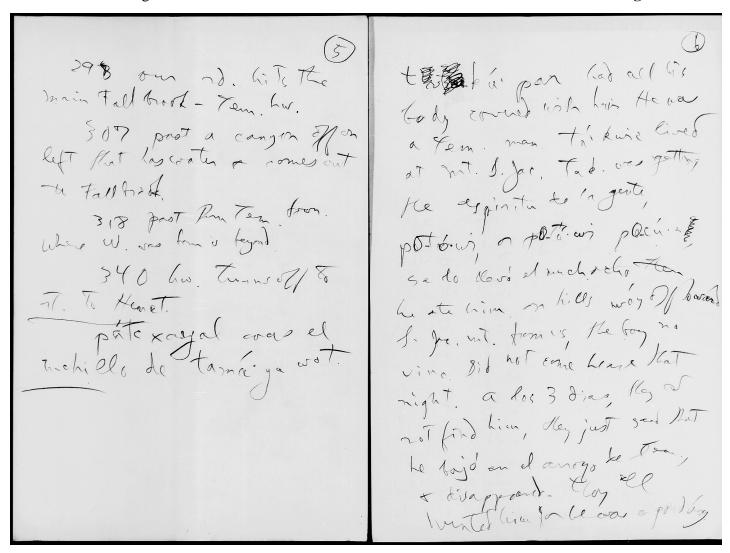
chas. Fleunet San Linis Rey den: xotázta, el Emito Colonado Hissise of postofice. Rondo from which I walked to phito mono Hill. It is to assor davine ranch (ours hondware store at Joez Katikto. Escutifo) runs the rouch is from mono fill, tax at w. side of mono hill shows in the pricture, the Fluit have herer found the dang that foursat at S. to Rey says Reve is a big care the some steere - by the is one it is nother w. side.

Joez work zx, he is making a bitch and letting gre zégze, citellas beechegi fisheri, Fisher From I Squintel cael young one Me water run into groundsquinel holes. The arbilla régnal. 81. régtern. comes out and then you catch him, for's father used & fo this,

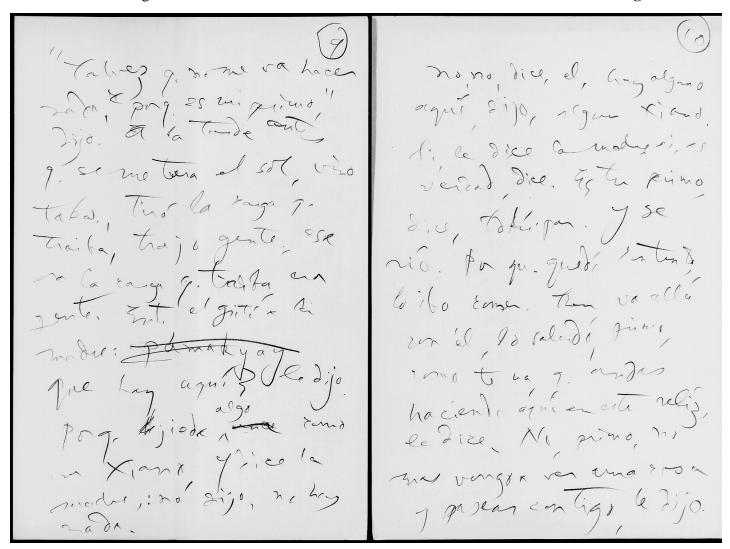
Joeg: mo'y ilpa is a glace by the first house that one comes to when going from Pala comes to Temerula. There is a little to Temerula. There is a little orchard there mo'y ilpa is a chart 3½ miles from Pala. Joe Ré. y ic, groundsquinnel. Pr. réyterm.

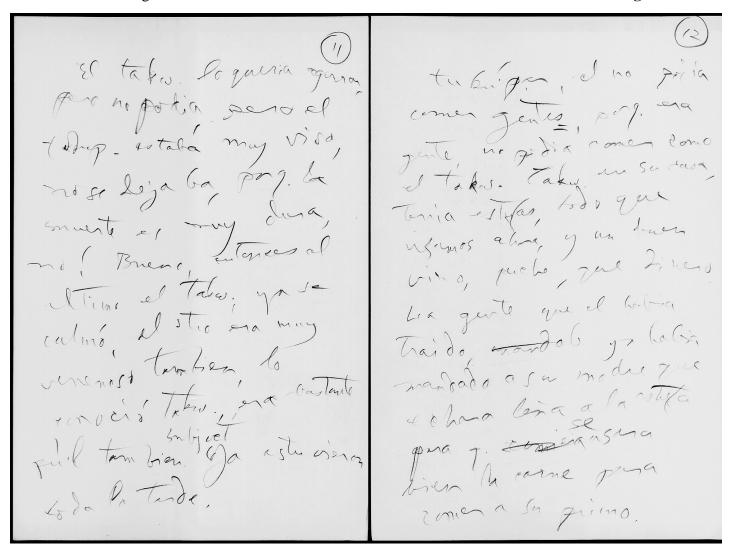


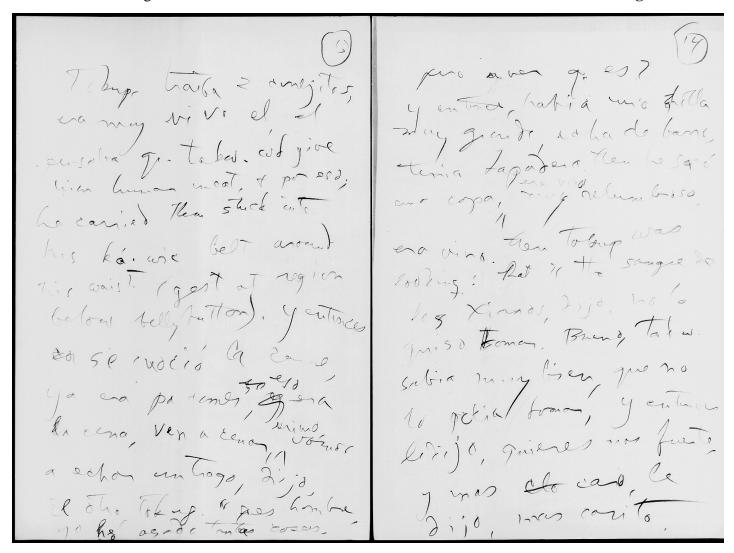




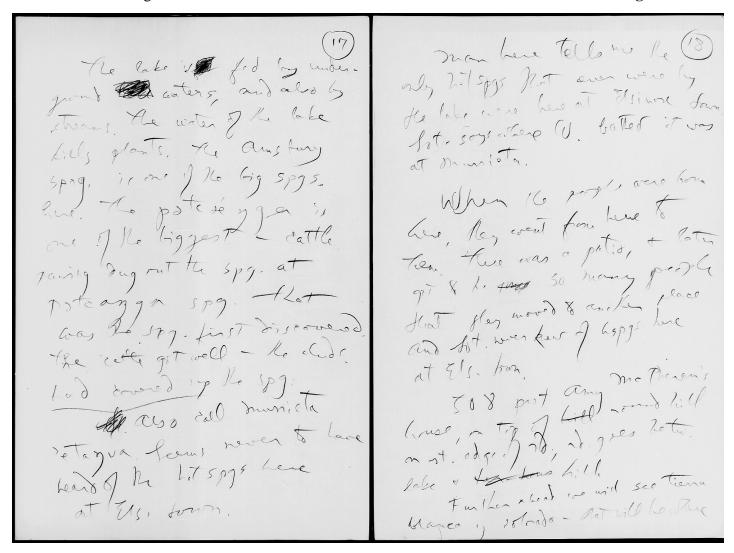
mas gente. Heart the Entinces his primo tok or To luga were primos les seina inter of takes, ald 205, Hento Lip Pot his him who was, Toky said Migon. ali la said you my solino. Que andas hociendo fries had taken his som Faler of son were both dalled todages, and her te fatter agni, a dijo. For my lijo to win the sabrines to sight of que so nettre, le tijo. Enterces, - 1 He row Gy 2 at sight to kep de dijo: no, of leigh Hat I'y son was at hat ast hat J. pasa con mi prind, te had been so ten Re, name ven nor Erije, vale mas ge se varga tg. he haga mada usted Men le care to Ten. or Re next day be got mady & go fare There takens lives. no etata tátasicalos topingas univel- esto la Figeralo mas te Tenge tasting 300 bring







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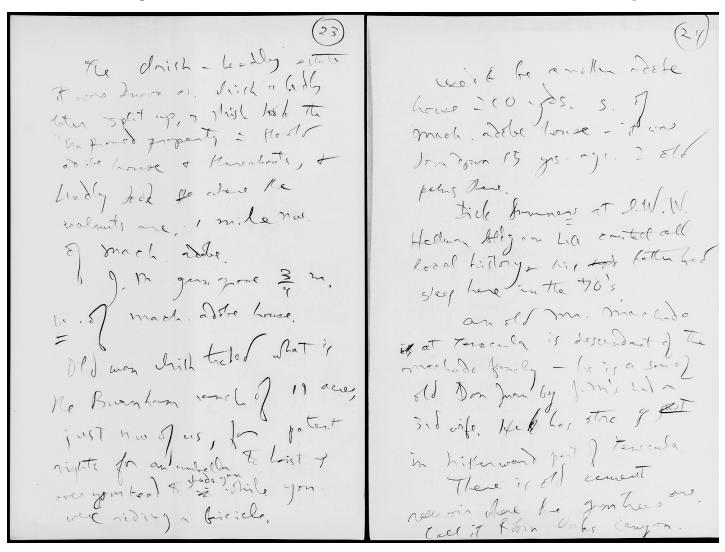
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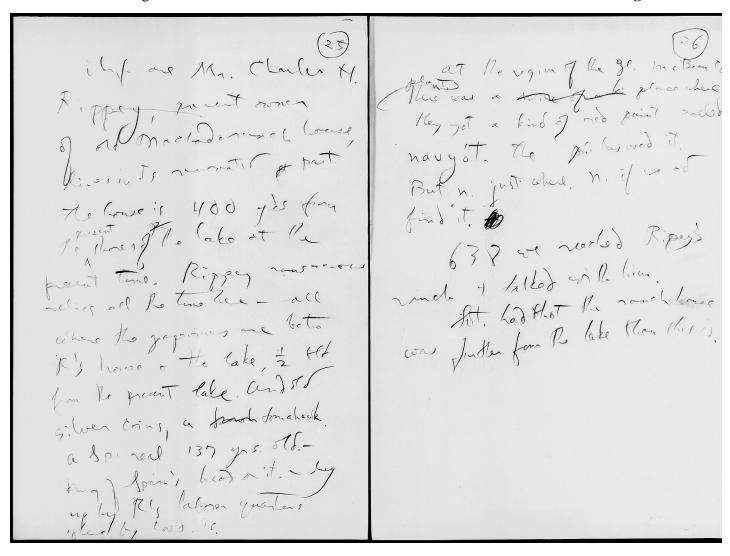
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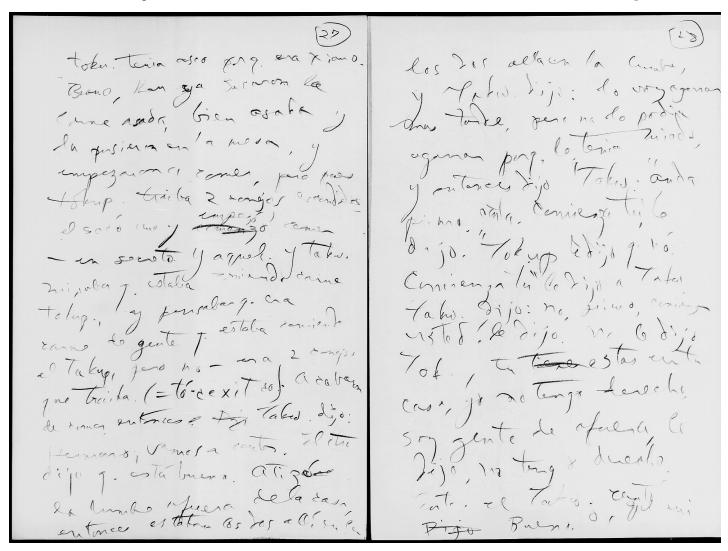
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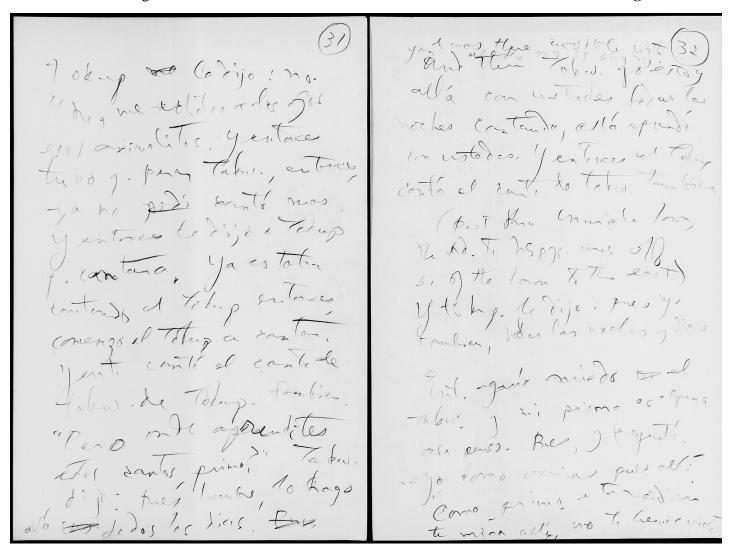
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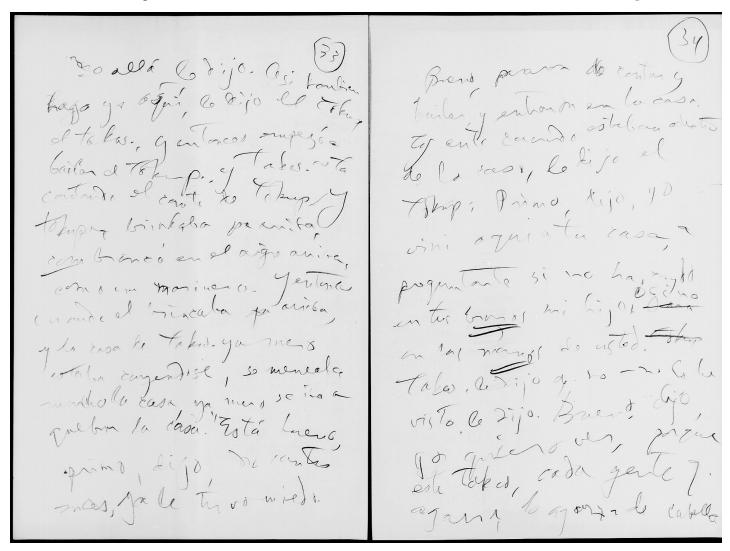






friho or pull sentinces y entonce these niceguit 10. Peri d Toker. conto En esos for que le tiré I canto be toppon, of of Til gotaba riendo set mucho, Taking, Bueno agrel no Costaba diciento mundos cozos, podio ya bisla, a el se Legamino al Tokapa estata Egamino al Tokapa estata Contanto unos racies mana hamatalas en la rag an las orejas, uno la dejalos Canta los animolitos, y agenals, ga artila erlizand pokio hacer voda prog. Ye a gud. Tohapar dijs. estata latayando con los animales, y extences: Primo que ux, yo hor as pensó en su cuaja, pres lo roy a be Ligo at take, I has echogonantes q. Ino hoshice athor conving of ya personte





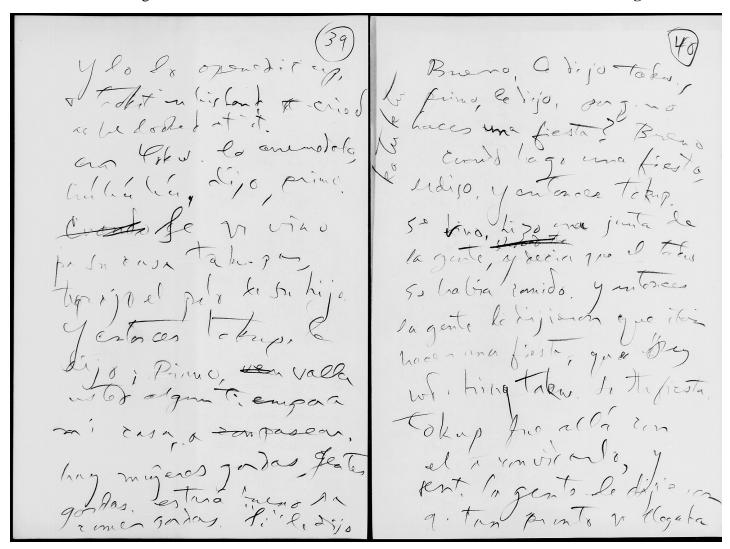
Et Triamos Caulilos heclos Et Es ena que buserla. Pero cada má covot ila de til ettonia hundis abiento el Caru. y tatup decia que ena, no ena, y of with a - Co illa Escandicado d el digitos y grandos, class Chiquesdio pades, jen macivot ena chiquito (xor) las comasta, tonia pero asísitalm de que jo in celello ke in Xion o Eget to Thors it was for perg. They are ralled el selo de Chijo era muy lango ma cavet Build for (349 we reselt foll + Medicato garando los pero took how to Fall to. eser en el prelo, siempre lo Hila Liciento som el toly gabia of Held de In hijo, coid may lang à | Marcha mailavot is made of hele, paséicie za) (máda is el con (:llo de mos to mí y alio) lada. agnithe Lay hada, 31 Robe

hiba a dan hogo, Brend surver Toky Jakus Lecia celtations se reabé todo estor madious y he ostatos A un si esta pa agui, dijo. I untences alle per el ta keipa gabia I d no queria el lotriper (into) brings entoga, inte acato todo, no mas: Bueno, aqui e, ta tiding junté langs el, Co, Presta ins a gueba la senó for junto, y entreco oth. Int. le dió.

agnir Tohip type el

altako tesa hijo, jentonces

el tako: grott prove de kjo: no no no, My Wilings, ni hay ngii, jo ing armana mis maisut, 21/0, 20 Clons, primo, (75kup, aro hay my dijo.

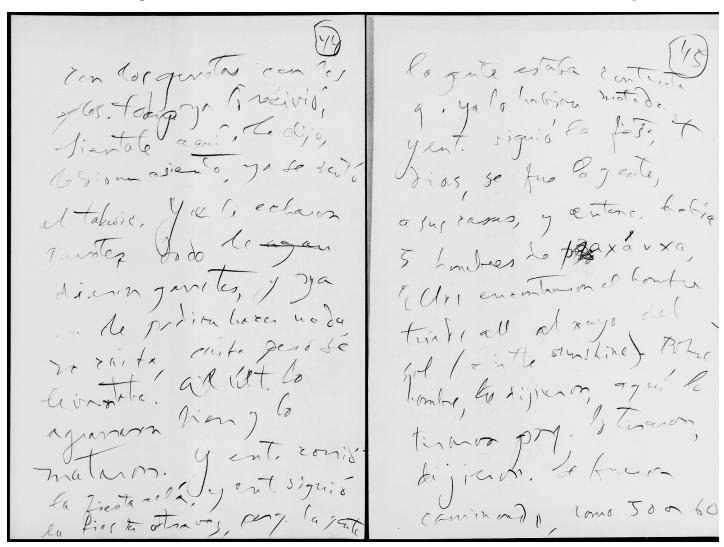


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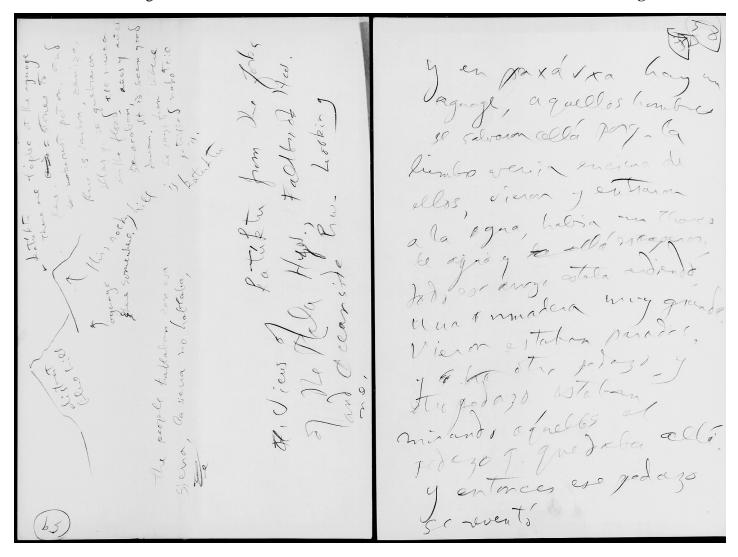
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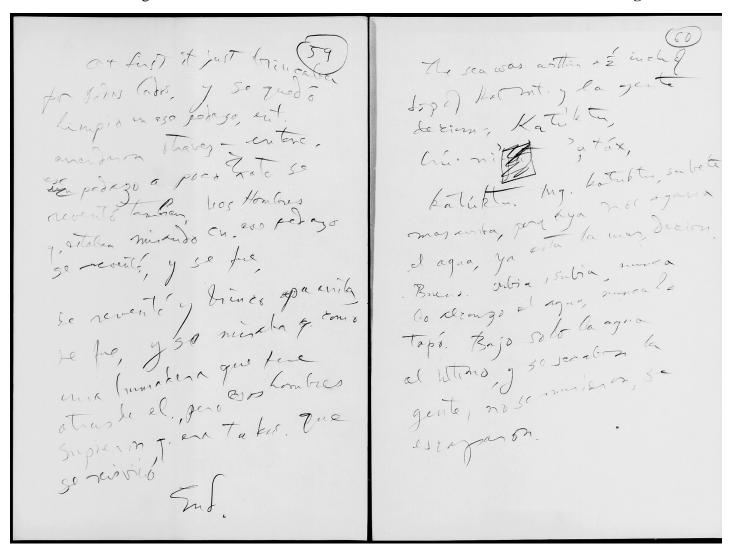
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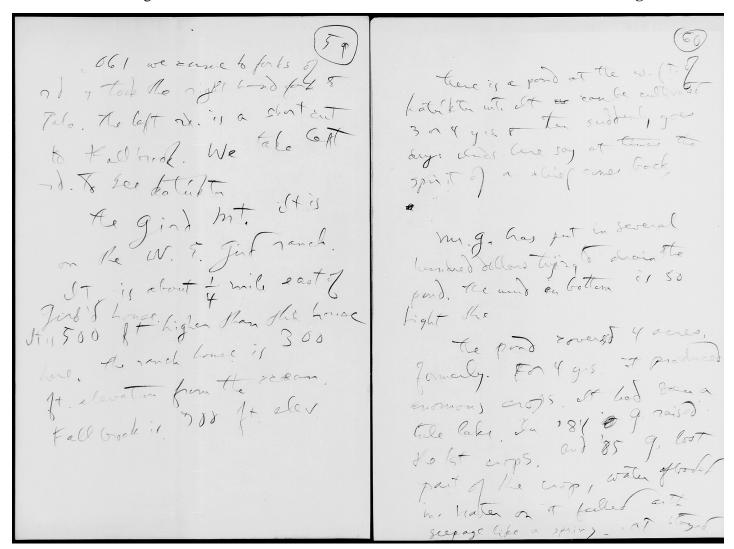
per o estato alli por. ya tenian la gente y lister a motion by. entire. la gente ques se kumió, agol Esigia Claroba 506 do esos los helin 20010 e nunca salson Euros trew hoss yent. Il labora Devodo ca mich el Taken y ya Ca genti estatan liste

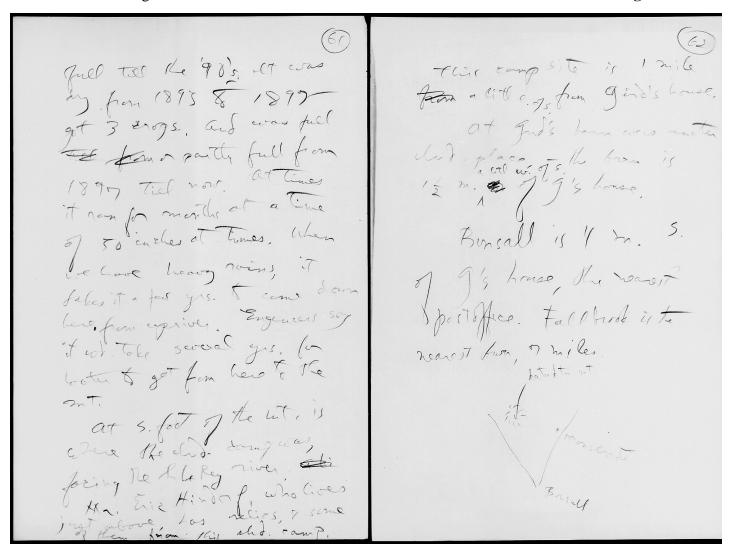


y de ay lo Clevanon ana gardas, mid did: hanke tijo, Oo kejamet tirodstelen alla le Tiraron en el Canit, emperaron a junta leña I camps, si es burne dejoils they seen baston to Reingy cound o ye wa basterete & debinos quenalo como tima ariba de la leng Juenan & agreeles gentes 1 to and la grandición. En estatos. Ollo. Janendonen esos les l'ember, se quemé près. Comber, y ga la Clevalor fur com le gued « (a, ga Lodos los hosos se minalaz Cours, state pur com grdo inchado y 1, ya estata y de se reventi agul ()
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revento, fe deparranco de soutrado pudrienose. P (951 - 10 took lumbre proves partes.









moolill is on the 679 reacht forts again prod Goulevand & way lety where sign says Pala 099 Bonsall & Fallbrook on 12 left as you go from Bonsacl & Factbrook,
just back of - Scott's
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All Mode from Gird's.

Show for of MED Hill. are at we base of this
hill, on both sides of her.
hill, on both sides alobe min on
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We saw a backish rabbit
with white lail remarrows

of this is to sexul the
the vit is make still TUkú·par had all his body covered with hair. He was a Temecula man. Tá·kwic lived at Mt. S. Jacinto. Tak. was getting the espiritu de la gente, pakaxwixxxxxxxxxx po-to-wi, or po-to-wi po-cú-n, se lo llevó el muchacho, he ate him on hills way off toward S. Jacinto mountain from us, the boy no vino. Did not some home that night. A los 3 dias, they could not find him, they just saw that he bajó en el arroyo de Temecula and disappeared. They all wanted him for he was a good boy. Entonces Tok, and Tokupa were primes los des, Then Tokupa that his prime has taken his son. Father and son were both called Tokupa . And then the father went to San Jacinto mt. He was tó·wiwUt [sabrino] [a invisible sighted man]. He saw by 2nd sight that his son was at that mt. that he had been eaten there. Then he wank came to Temecula and the next day he got rady to go there where Takw. lives. no estaba xxxxx wkeaxTakxpyxaxrivaxxxak Tá·kwic cuando Tokú: par llego, andaba buscando mas gente. La Senora, madre de Ta-kwic le pregunto si quien era ell. TOkú·par said Tokú·par. Ah, he said, my sobrino. Que andas haciendo aquí, le dijo. For my hijo lo va comer ahora. Vale mas x que se retire, le dijo. Entonces, Tokú par le dijo: No, yo tengo que pasar con mi primo, quievo ver, no, le dijo, vale mas que se vaya, que no haga nada usted, te tengo lastima, sobrino. "Talvez que no me va hacer nada, porque es mi primo," dijo. A la tarde antes que se me tierz el sol, vino Tá·kwic. Tiro la warga que traiba, trajo gente, ese era la carga que traiba, era gente. Entonces el gritó a la madre: "que hay aqui?" le dijo. Porqué jiede algo como un cristiano, y dice la medre: no dijo, no hay nada. No, no, dice, el hay alguno aqui, dijo, algun cristiano. Si, le dice la madre, si, es verdad, dice. Es tu primo, dice, TOku par. Y se rio.

Por que quedo contento, le iba comer. Then wa alla con el, lo saludo, primo, como te va, que ancas haciendo aqui en este reliz, le dice.

No. primo, no mas vengo a ver una cosa y pasear con tigo, le digo.

El Tarkwic lo quersa agarrar, pepo no podía, pero el Tokú-par estaba muy no se dejaba, porque la muerte es muy dura, no!

Bieno, entonces al ultimo el Tárkwic, ya se calmó, a era muy venenoso tambien, lo conoció Tárkwic era bastante pú·l tambien

Ya estuvieron toda la tarde.

Tokú-par, el no podia comer gentes, porque era gente, no podia comer como el Tá-kwic. Tá-kwic en au casa tenia estufas, todo que usamos ahora, y un buen vino, puche, que dinero. La gente que el habia traido, ya habia mandado a su madre que echara lena a la estufa para que se asara bien la cerne para comer su primo. Tokú-par traiba dos conejitos, era muy vivo el, el pensaba que Ta-kwic would give him kurou human meat, y por eso; he carried them stuck into his ká-wic belt around his waist. Lgest, at region below belly buttonl. Y entonces ya era pa comer eso, era la cena, ven a cenar, primo, vamos a echar un trago, dijo. El otro Tokú-par, " pues hombre, jo he asado tantas cosas, pero a ver que es?" Y entonces habia una holla muy grande, echa de barro, tenia tapadera. Then he sacó una copa, era vino muy relumbroso, era vino. Then Tokú-par was looking: That is the sangre de los Cristianos, dijo. Ho lo quiso tomar. Bueno, Ta-kwic sabia muy bien,

que no lo podia tomar, y entonces le dijo, "Quieres mas fuerte, y mas claro, le dijo, mas clarito." TOKUMPER TOKU-par tenia asco porque era Cristiano. Bueno, then ya sacaron la carne asada, bien asada y la pusieron en la mesa, y empezaron a comer, pero pues TOku·par traiba dos conejos escondidos, el saco uno y empezo a comer, en secreto, y aquel y Yakunya Ta-kwic miraba que estaba comiando carne TOku-par, y pensaba que era carne de gente que estaba comiendo el TREMEN TOKU-par, pero no era dos conejos que traiba [to-cexit ca.]. Acabaron de comer, entonces Ta·kwic dijo: "Hermano, vamos ag cantar. " El otro dijo que está b meno. Atizá la lumbre armera dela casa, entonces estaban los dos allá en la lumbre, y Tôku·par dijo:"lo voy aggrrar mas tarde, pero no lo podia agarrar porque le tenia miedo, y entonces dijo, "Taku-par, anda primo canta,""Comienza tu," le dijo, TOku-par le dijo que no. Comienza tu, le dijo a Ta·kwic. Ta·kwic dijo, No, primo, comienza usted, le dijo. No le cijo Tôku·par, tu estas en tu casa, yo no tengo derecho, soy gente de ardera, le dijo, no tengo derecho. Entonces el Ta·kwic cantó. Bueno, a que mi primo no quiere, entonces yo." Pero el Ta·kwic canto el canto de Tôku·par y ka el Tôku·par estaba riendo se muncho, le estaha diciendo muchas cosas, como burlando de el, riendo. Y entonces, y lo estaba agarrando al Toku-par, estaba cantango unos cantos para agarralo, ya estab echizando a xx aquél. Tôku-par dijo. "Que no.

él. Y entonces, those mosquittios con esos fue que le tiro TOku-par a la cara a Tak Ta·kwic. Bueno aquel no podia ya bailar, a el se le amontaban en la cara, en las orejas, no lo dejaban cantar los animalitos, Y entonces ya Takk Ta-kwic ya no podia hacer nada porque ya estaba batayando con los animales, y entonces Primo, le dijo el Ta·kwie, que has echo con migo? Ya xx pensates mal de mi, le dijo TOku-par! No me echates a los ojos esos animalitos. Y entonces tuvo que oarar Ta·kwic, entonces, ya no canto mas, y entonces le dijo a Toku·par entonces. Comenzo el TOku-par a cantar. Y entonces cantó el canto de Ta·kwic de Toku·par tambien. "Pero onde aprendites estos cantos.primo?" Ta·kwic dijo: Pues hombre, lo hago alla todos los dias. I was there invisble with you all the nights singing. And then $T\boldsymbol{\theta}ku \cdot par$ yo estoy alla con ustedes todas las noches cantando, alla aprendi con ustedes. Y entonces el TOku-par canto el canto de Yak Ta-kwic tambien. Y TOku-par le digo: paes yo tambien, todas las noches y dies . Entonces agarro miedo el Ta·kwic y mi primo es alguna cosa penso. Pues, y preguntó: Y como veniss pues alli "como primo, a ti naiden te mira alli, no te hemos visto alli le dijo. Asi tambien hogo yo aqui, le dijo el

TOku-par al xxxxx Ta-kwic. Y entonces empezo a bailar el TOku-par

y Ta·kwic esta centando el canto de Toku·pa y Toku·par brincaba po

nomas penzó en su corazon, pues lo voy a echizar antes que me hechice

arriba, como un marinero. Y entonces cuando el brincaba pa arriba, κ maronero? y la#casa de Ta·kwic ya mero estaba cayendose, xxx se meneaba muncho la casa, ya mero se iba a quebrar la casa. "Esta bueno, primo, dijo, no cantes mas, ya le tuvo miedo. Bueno, pararon de cantar y bailar, y entraron en la casa, Y entonces cuando estaban adentro de la casa, le dijo el TOku-par, Primo, dijo, yo vini aqui a tu casa a preguntarte si no ha caydo en tus brazos mi hijo, ó sino en las manos de usted. Ta·kwic le dijo que no no lo he visto, le dijo. Bueno, dijo, yo quiero ver, porque este Ta·kwic cada gente que agarra, lo agarra de cabello-El tenia unos baulitos hechos de tule, tenia muchos chiquitos y grandes, y en cada canasta tenia un cabello de un Cristiano. These are called ma.cavot. Bueno, fue habiendo sacando los, pero el TOku·par sabia el pelo de su hijo, era muy largo [má· cavot is made of tule, pavé·cac ca] [mácia is el cuchillo de tamá·yahio] Es era que buscala. Pero cada má cavot iba abiendo el Ta kwic, y TOku-par decia que no era, no era, y al ultimo lo iba escendicado el, el macivot era chiquito [short] pero asi estaba de xxxx gruezo [gest_ to porque el pelo del hijo era muy largo. Y aquel show it was Mattheway, sabia que ese era el pelo, siempre lo iba haciendo por un lado. O, decia el. Primo, aqui no hay nada, si habia le iba a dar luego. Ta-kwic decia. Alultimo se acabó todo esos macivots y no estaba alli , pero

el Tax TOku·par sabia que el no queria entregar, entonces acabo todo,

todos jantó luego el.los curó, los junto, y entonces le digo: No no no ka tengo, no hay aqui, yo voy a marrar mis macivut, dijo, no hay

si está por aqui, dijo. Y entones, el TOku-par dió 3 brincos no mas: Bueno, aqui está. Pues tu vas a quebrar la casa, le cijo. Bueno, aqui

aqui, dijo. Bueno entonces, TOku-par, voy hacer un tó-wilot a ver ax

está. Entonces le dio. Agarro TOku-par aquel , el cabello de su hijo,

y entonces el Ta·kwic: porque làors, primo [Toku·par was crying].
Y lo abrio y lo agarro en sus manos he lloraba cuando lo miraba.

Y Ta-kwic lo arremedaba, hú hú hú, dijo, primo. Se vino pa su casa TOku-par, trajo el pelo de su hijo. Y entonces TOku-par le digo; Primo.

valla usteu algunx tiempo a mi casa, a pasear hay mujeres gordas, gentes

gordas, estara buna bueno pa comer gordas. "Si," le dijo.

Bueno, le dijo Ta·kwic, primo, le dijo, porque no haces una fiesta?

Cuando hago una fiesta, le dijo, y entonces Toku-par se vino, hiso una
junta de la gente, y decia que el Ta·kwic se habia comido a su hijo.

Y entonces la gente le dijieron que iban hacer una fiesta, que iban a tray a Ta·kwic a la fiesta. TOku-par fue alla con el a combidarlo, y

entonces la gente le dijieron que tan gira pronto que kinku llegara que lo iban a golpiar y a matarlo de una vez.

Bueno, cuando ya comenzó la fiesta, entonces Ta·kwic llegó
y la gente estaba alla listo, tenian calos, YGRERPER kú-mal ya tenian

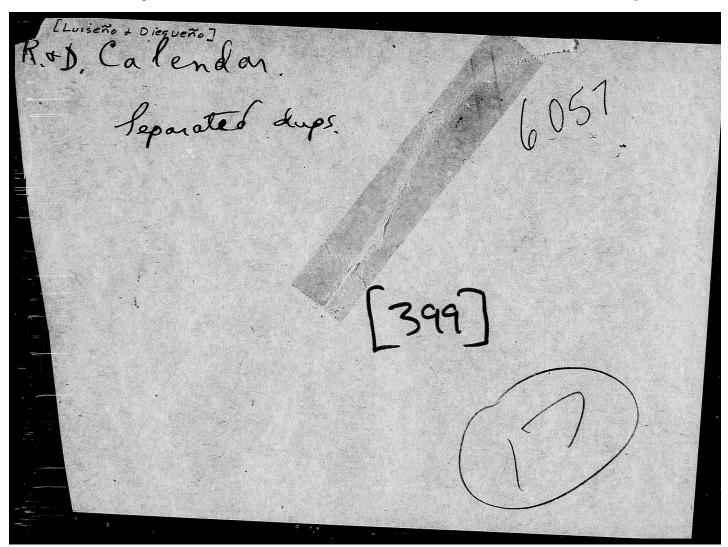
la gente, y estaban listos a matarlo, y entonces la gente pues se durmió, aquel descojia, llevaba cinco ó sies de esos gentes mas gordos, pero nunca sabian cuantos el había llevado, asa noche el Tak Ta-kwic. Y entonces ya ellos pusieron cuidado que no muncha gente no havia ayi, ya habia muy poquitos y entonces ellos ya faltaba maxax muncho, ya se buscaban entre ellos que aquel falta, aquel falta, ya dicen que había munchos que ex no estaban alli porque los había comido el Ta·kwic todos. Y entonces llego Ta·kwoc ya noche y ya la gente estaban listos con los garrotes, con los palos. TOka-par ya lo recibio. " Sientate aqui, "le dijo . Le dio un asiento, ya se sentó el Ta·kwic. Ya le echaron garrotes todos le dieron garrotes, y ya no le madisman paxix podian hacer mada, no caiba, cuiba pero se levantaba. Al ultimo lo agarraron bien y lo mataron. Y entonces corrio la fiesta allá, la fiesta ya siguio otra vez, porque la gente estaban ya contentos que ya lo habian matado. Y entonces siguio la fiesta, quatro dias, se fue la gente, a sus cesas, y entonces había cinco hombre de paxávxa. Ellos gragataxa encontraron el hombre tirado alli en el rayo del sol [in the sunshine]. Robre hombre, dijieron, aqui lo tiraron porque lo tiraron, dijieron. Se fueron caminando como cinquenta ó sesenta yardas, uno dijo: hombre, dijo, lo dejamos tirado en el campo, no es bueno dejarlo, debiamos quemarlo como queman a aquellos gentes,

dijo, ANEXERMENTE Y entonces se arrendaron esos hombre, y ya lo llevaban arrastrando porque estaba gordo inchado ya, ya estaba pudriendose. Y de ay lo llevaron arrastrandolo, alla lo tiraron en el llanito, empezaron a juntar leña, trujieron bastante leña y cuando ya era bastante lo tiraron arriba de la leña, y de ay lo prendieron.

Ay estaban los hombes, se quemo pues, puro corazon le quedadaba, ya todo a los huesos se miraban blancos, estaba puro corazon, y xxxxx se revento aquel, el corazon, a poco rato se reventó. Se desparramó la lumbre pa todas partes. Y en paxávxa hay un aguage, aquellos hombbes se salvaron alla porque la lumbre venia encima de ellos, vieron y entraron a la agua y alla se escaparon, todo ese arroyo estaba ardiendo. Una umadera muy grande. Vieron estaban parados, y otro pedazo estaban mirando aquellos, el pedazo que quedaba allí. Y entonces ese pedazo se reventó.

Primero estaba brincando nomas por todos lados, y se quedo mixm limpio en ese pedazo, entonces arrendaron otra vez, entonces ese pedazo a poco rato se revento tambien. Los hombres que estaban mirando cuando ese pedazo se revento, y se fue. Se revento y brinco pa arriba, se fue, y se miraba que axexemento como k una humadera que fue atras de el, pero esos hombres supieron que era Ta·kwic que se revivio.

El fin.





National Museum of Natural History · Smithsonian Institution washington, d.c. 20560 ·

CHAPTER 11

The huiseno year was divided into eight parts, each of which parts was again Divided into two parts, but periods of time were not represented by these divisions, but muchy when certain fruits and seeds xigened, grass began to grow, trees come into leaf in the valley, or on the mountain, etc. the following me to divisions of ke year? Tas'-mo-y-mal a-lug-mal Tas'-mo-y-il mo-kat' Towksia-mal a-lig-mal Ta-wat mo-kat Tow-sun-al mo-kat' Tow-sun-mal a lug-mal tor-uk mal alig-mal Yor-uk-al mo-kat No-vag-no-mal a-lag-mal Mo-van-ut mo-kat Plan Pah-ō-y-mal a-lag-mal Pah-ō-y-il mō-kit Nay'- mo-y-mal olag-mal Nay'- mo-y-il mo-kut So-mo-y-mal a-lag-mal formo-yil mo-hat

It will be seen that the first word of the name given to the first part of each period has the diminutive suffix "mal" attached to it while the second word of the name means thin or lean, herefore this me ans something like the small lean part of the period. Mo-kat, the second word of the name given to the secont part of each period, means large, Therefore the second parts are spoken of as large parts. But it was not necessary to use the words artigomal and mo- kat, the other words might be used alone. Sparkman grammar.

The Luiseño year was divided into eight parts, each of which
parts was again divided into two parts, but periods of time were not
represented by these divious, but merely when certain fruits and seeds
ripened, grass began to grow, trees came into leaf in the valley, or on the
mountain, etc.

The following are the divisions of the year.

Tas'-mō.y-mal a-laç-mal Tas'-mō-y-ilmō-kat'

Tow'-na-mal a-laç-mal Ta-wut mō-kat'

Tow-sun-mal a lag-mal Tow-sun-al mō-kat'

Tov-uk mal a lag-mal Tov-uk-al mō-kat'

No-vag-no-mal a-lag-mal No-van-ut mō-kat'

Pah-ō-y-mal a-lag-mal Pah-ō-y-il mō-kat'

Nay'-mō-y-mal a-lag-mal Nay'-mō-y-il mō-kat'

Nay'-mō-y-mal a-lag-mal So-mō-y-il mō-kat'

So-mō-y-mal a-lag-mal So-mō-y-il mō-kat'

part of each period has the diminutive suffix "mal" attached to it while
the second word of the name means thin or lean, therefore this means something
like the small lean part of the period. Mo-kat, the second word of the name
given to the second part of each period. means large, therefore the second
parts are spoken of as large parts. But it was not necessary to use the words
a-luc-mal and mo-kat, the other words might be used alone.

Spankman

"The wise to year was divided into eight periods, each of which were again divided into two parts. Geriode of time were not represented by these divisions, which merely indicated when certain fruits and seeds ripered grass began to grow, trees came into leaf in the valley, or on the mountain, etc. "The following are the divisions of the year: Tasmoyil mokal Jasmoi-mal alumal Tauna-mal alu'mal Tawut mokat Tausun-mal alu'mal Tousanal mokat Tovuk-mal alu'mal Tovakal mokat nova'no-mal alu'mal novanut mokat Pahoi-mal alu'mal . Pahoyil mokat Nemoi-mal alu'mal nemoyil mokat Semoi mal alu'mal Somoyil mokat "It will be seen that the first word of the name given to the first part of each period has the

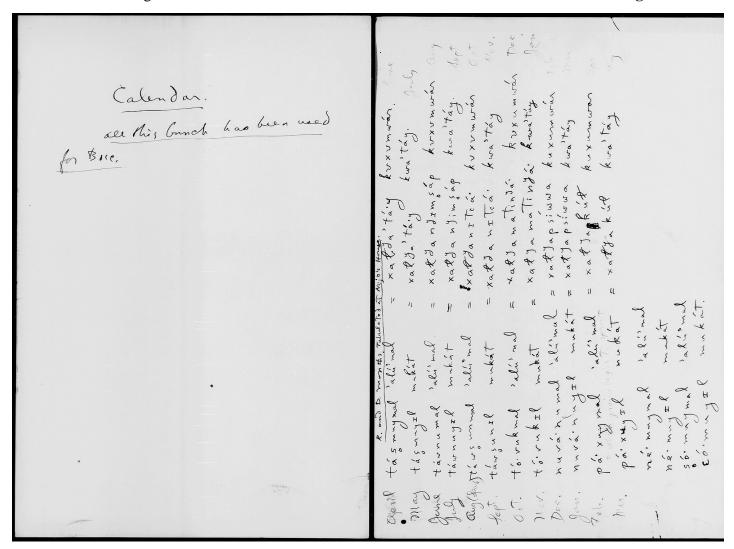
diminutive suffix -mal affixed to it, while the second word of the nome, alu'mal, means thin or lean. Therefore this means something like the small leave part of the period. Mokat, the second word of the name given to the second part of each period, means large, therefore the second parts are spoken of as the large parts. But it is not necessary to use the words alw mal and mokat; the other words may be used "It has been impossible to assertain exactly what periods of the year are represented by these divisions, informants reply differently. The names of these "months" are all taken from the physical features

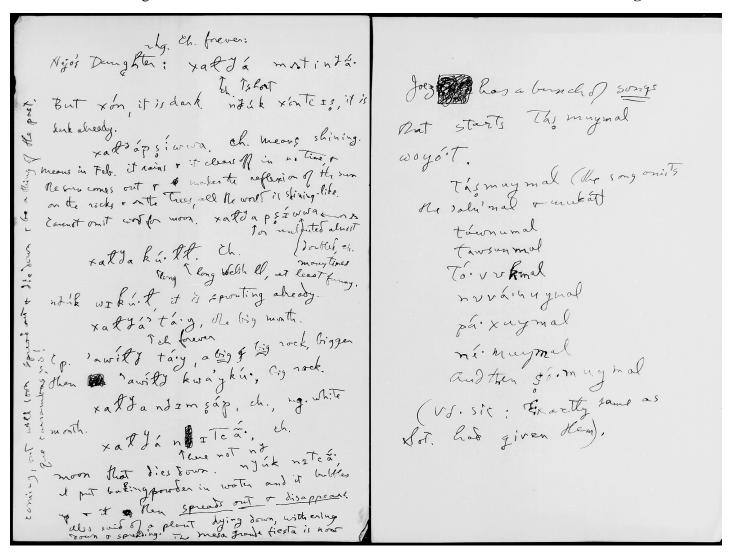
of different seasons. Tausunmal, august, means everything is to brown and sear. Townkmal refere to the little streams of water washing the fallen leavels. Tasmoimal means that the rain has come and grass is sprouting. The nemoinal the deer grow fat. The "months" are marked by the rising of certain magnitude stars counted in the early morning. 304 The Diegueño year was divided into six mouths and the morning rising of five chief store was noted. The name of the mouths are: Hutlnamashap, Hutltai, Hutlpswi, Hutlkwurx, Hutlmatanai, Hutlanaxa. The Diegueño constellations are altogether different from the Luisetto, and based upon totally different ideas. It has not been possible

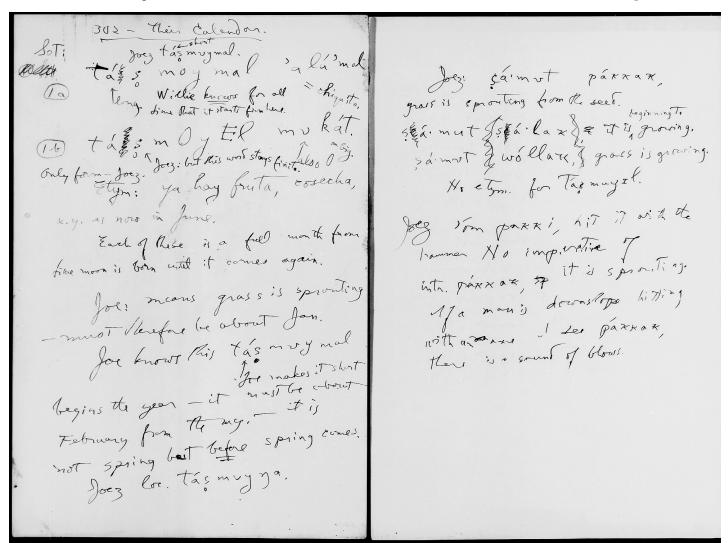
to secure an accurate account of them, but it seems that there is no one consistent idea to account for them as with the Luiseños, whose superior intellectuality is shown in their power of -generalization; but it is probable that with the Diegueños as with us, they represent each a different myth concept. Orion is called Mu in Manganita Dieguetto, Emu at Mesa Grande, the word meaning mountain sheep. This apt name is given from the perfectly defined horns of the mountain sheep which can be traced on one side of the constellation as we see it, in It is said that Icorpio is

with the Dieguerros a boy with a bour and arrow.

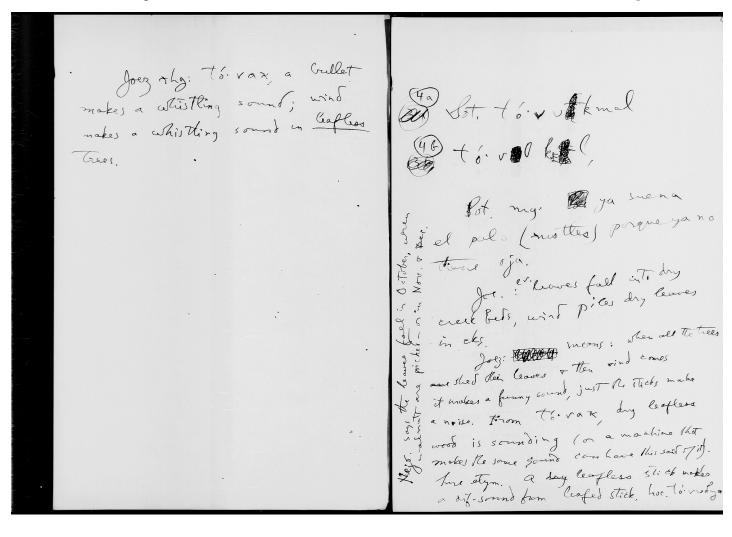
The Dieguerro conception of the Milky Way to was probably adopted by them from the Luiserros along with the rest of the Chungichnish religion.





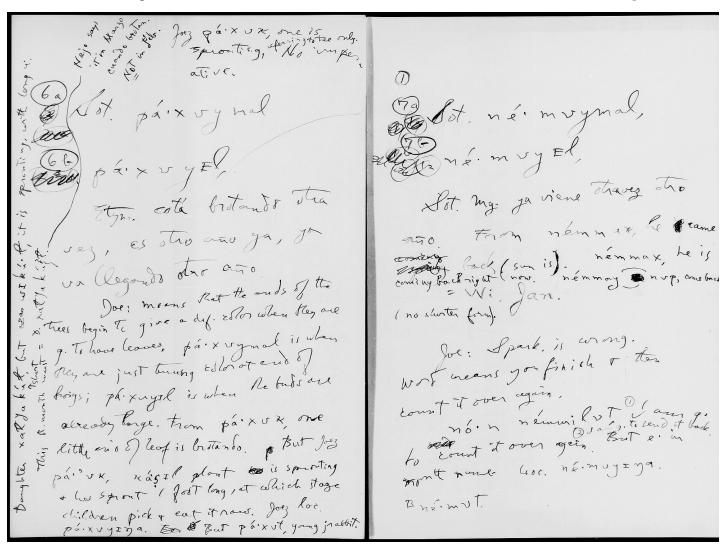


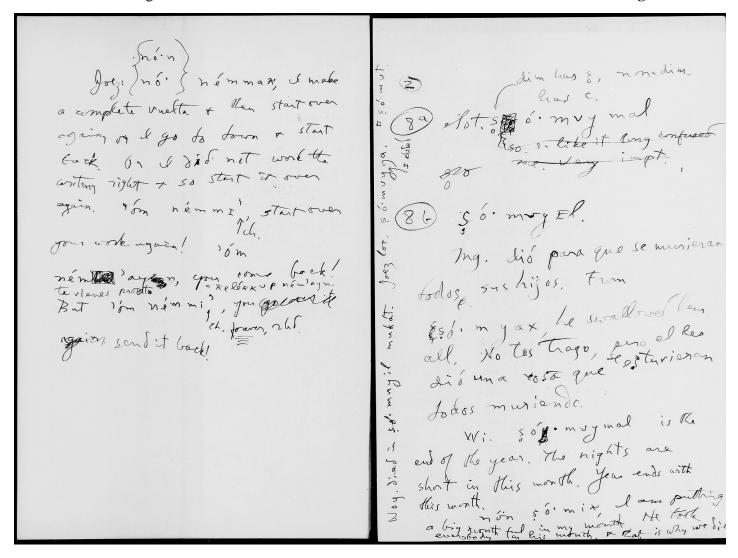
(20 Sot. tawnsmal 'ali'md (30) Sot. taws un mal 'alimal
(26) Sot. tawnsy # P mokat. (36) taws un El, Alyn.: yano hay fruita, Etym.: Ent of le crop, Error sed ga se acabé, .
Ilpak: "Tawsunnal, august Den everything is ripe, They also admit that Joez. tawsunned, tawgunat ta. wut ed; be used for no 2, but hot so good. Ho etym. - we never was Jog: The start of Re worth similar word. N. Low Sot. got this ing. is thurn mal and the end of the It last remembers trawwax, month is ta' wat o.k, no etim. the fruit or for enop is getting all Triel long. tawnry Il. you (all dried up). Wi. figures this must be about June or July or aug. hor. Tawnsmayna, tawnona, taiwyna. hot. taurs un ya.



Joly: novanávraz, Li Sot, nová no mal with patches of fat here or there all over his body. A name word. Sait of dier, nabbits. - everything season, But Sot. Etym.: ya es una gente q. esta gerba (de esta, demiendo common word for fot we say: wiitux, he is getting fot. tanta cosa. -means he is getting fat. goe: nvrå nvmal and nvrå nvt, when the deer gets) a wi), on fat one;) awim. Joez no vaz, to Ken is a fat. Thinks Men get fat in Rugs or pad of fat on him in one place. Sept. When Kers is hardly any beed is When May get fot - May Do not get fat en green stuff.

Nejs. Mirks leur get fat in May! Wi
cays when Re deer season opens in Sept. Is when sley are fat, for offer all the crops are gone is the finater get fet, List. 20 hoványa, nvránvyzza



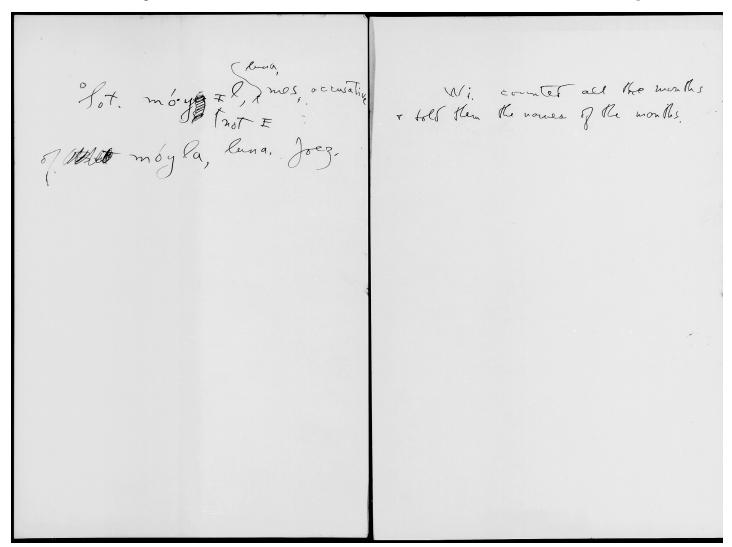


Cascenciona mojasor Visal mojaso 18t. 228 Sotas, of the George 16 months in the george sotar, solvet at the company solvet wife of Joez noin som Ex, Im Wi : so maynol & so mays? no es mes. It werely means that we I putting a thoroots groube inmy all therefore g. to fix Sob. mon month (singular). 36.mi) imp.) om \$6.mi sais first that so si mymal and ivi narayxa, put this orange to muys are not months. in your mouth! I hot. och. Said of pulling big forever, or little object in mouth. glottalized. Sot o rest later say that né my gmal also is hot a month, that Woyo't was sick over a year and that when he said né muymal he meant that the year to se Cumplió à anendó ota vez. på. xugmal - på. xry Il was Re last month or means it is or fistands

0: Months. Tås mrymal 'ahi'mel Tås morgil mukat Thurmanal "Tayeund mukat Wi. head that the pala people add two more months. But wi', greater Tovak made is seems. To vukul makat started at this muy mal, win for feet novásnut " no válino mal på:xoymal på:xoyil "

Horamucho his.

No. moyil ... order, or that the of colendar begins né moy mal có mojil . có. mogmal " with tais may mal. I next proceeded to ask O. the notes of months: Joez: no sout were one how (in June) in Tawcusmal Wi. says ta's margner but Je says Then tawot. tås mvymal. Then temera. then teme'el then no va' nomal Then nova' not co: mornal co: moryil. Then på. xoymel némoje follows to tas moy mal né moy mel Tawnamal



sid up be d vill die ta s muy mal,

rid not die but lasted over to

did not die but lasted over to

so he named it né muy mal.

But n. Shat month blis is. Wi agree Leatily Not The tas muymal starts after på xuyil, om sø must eend So ta's magnal must agual xat ya'ta'y. R. + Mesa grande here long. people were all parientes seems paya para el Rincon (sit) and had paya para el Rincon (sit) and had one religion.

Nejos Olf (a), agrees weatily to xatjá matinjá. kuyuxóy my the first on the tigginning of This and xatta matinda kukawwar, mg. lesser or weaker -. Meg always figure that the beginning of anything is stronger a leat the second or last part is weaker or lesser i is wholly eliber here. It. bely little litt falle litt bound. But 'istik & is eitle. Kway kindigen (ag big rock big ont. To girefter hearing man times with it is getting big, boar's die already big.

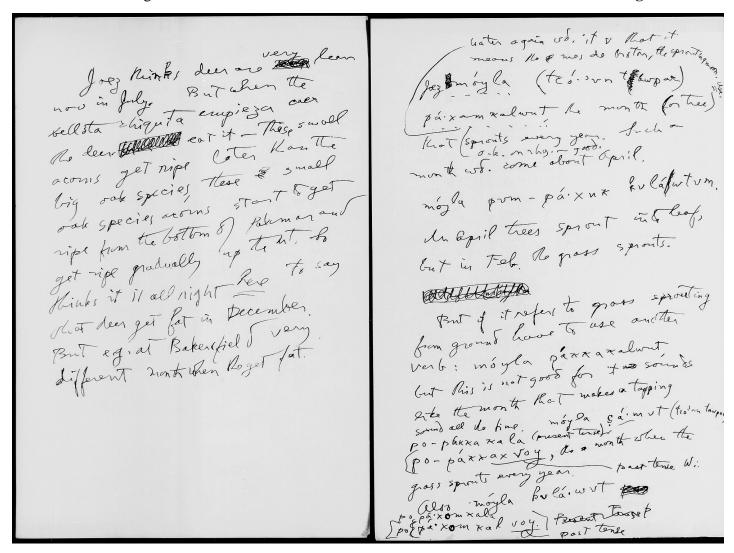
I pauster knows R. language Knows monget a language Knows monget a language Knows monget a language of the month of xanuwas (not *xamwas), young Thilles os always at the end. tender moon, e.g. sail of first party do morn. I Nejo. TIndam, anoche daughter, and it is I know kir.

Nejo's Daughter kwa' Ta'y, great, awful lig, ligger than Lway'k i. Willie agues F vs. That mukat is bigger han yot, big, just as Mese 2 D. words, or agrees that salismal means young or tender. So all agree it is ok to say xatyá matinyá. kvxvmwar and ten xatyá matentá. kw? táy. Nejs on rehearing de above Re xattá matintá. koxum wár is good or used, or that Cott kway'kin and kura'tay are good. Willy says tap my mal you mukat i an be used, but never mendy ta's uning mel you without mukat.

Nejo: Often reading /len the 16 list is taking root means protyseen Sley are not sur which month somes first. Der. to Jan. is ev. the Mesame as pakkak, pakkak rate a matinga. for they know that these months have the nights long. There is a noise e.g. of hitting a houmer on a nail or a stick on a follows the above, and it is the - march foble. But paxxix, Le howers, points a noil (with i). and the know that xatyakingt follows the last, or won means that Shings prout up many and they know xakfalaiy, Ince and then rated nyimsap, mg. all the world is clear (no occurs) or he mist = aug. Lept and then xateanitea:
Theore all is willering back, from teh. smling grows up

of then goes down (good.

of hombs of goes into working.



Joe: Ald he mouple

Joes wood with the clean wanth ap every year.

Réward war har at a waxxax man at a waxxax man year.

Ch. pu. Use! Kalanda (every year.

Ch. pu. Vse! Kalanda (every year.

Réward, it is clean (day (every year.

pitch oozes out of thee when pitch oozes out of thee when of a deal tree is cut sa viene saliendo past, sow a poquito.

Joes a poquito.

Joes a poquito.

Joes waxxax, pant) is drying up every year. The long struggle waxxaxma, it gets dry every waxxaxak wut, he one Rot dries down waxxaxak fust for fust the word. Wolf Pu. (every year). Just the word. Wolf Pu. (every year). Just a libyear around, that don't grow all lle year around, fat don't grow all lle year around, for some waxxax.

Joes waxxaxaxa wut, for waxxax.

Joes waxxaxaxa wut, a waxaxaxa wut, a plant that dies down every year = to a waxaxalwut.

Us. Nat these & words mean lle same thing, a

Joe: When the people the work
just born here come hogy / n.T
clear days. mittay Kwar'ay
clear days. (ceremonial double work, both works Joez: møgla pómkilawik monkalwit Re month Rat is Chareling theat overy year.

On onit in a word. O.k. lese,

O.k. mg. the month that always

travels ahead mean about the some thing) = to misty foy. For a gloony day wood. say tenet yuv'ya towya

Tenet yuv'ya towya

I adark

I adark

I get bark not

I get bark yet.

I get bark yet.

I get bark yet.

erased ("gen accounts work) a charay days

guvi' ka it is not clear.

yuvi' ka it is not clear.

So moyla yuvi' kalwut, an

walen (dark) month. Exactly the

under (dark) month. Exactly the

trans.

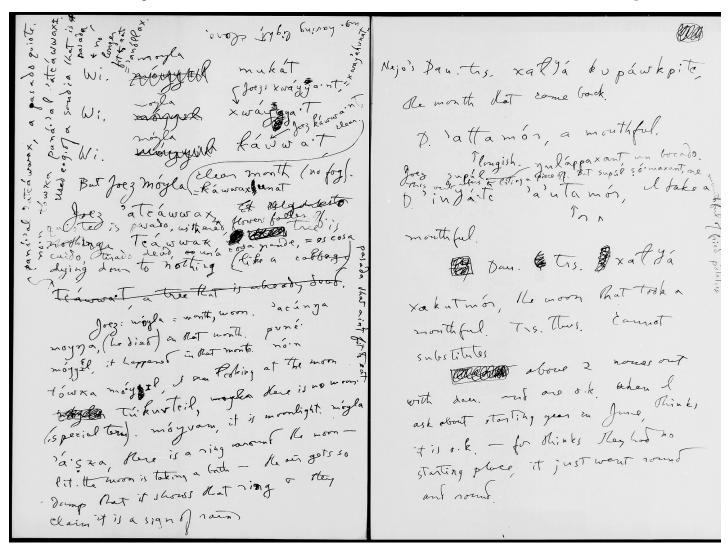
I fleudio. Use, cet last

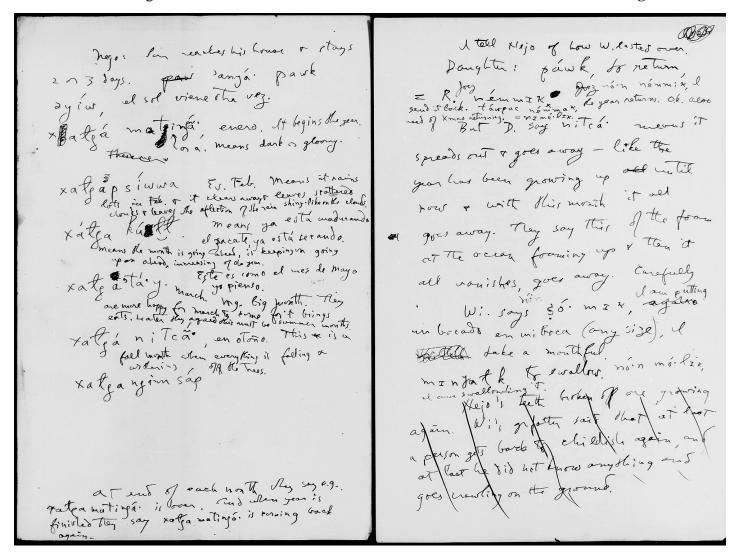
trans.

get just the work, Joly rhg.:

get just the work, Joly rhg.:

get just the work, Joly rhg.: mvni.wst Both works mean the sams Both wear Rear Not travels areal. means it is kind of dark all the time,





Dutisis, Relig., P. 135: "at the Time Out of Stell Le Sid not falk much, but only toll about the races De Bois (Relig., p. 10): "When To mai you it, the Earth, has her menses (the guen scum, fresh water algae that appear on ponds). they should have."

Joez yuvåtta.nt, black, Instoors.	rame Joez: to.vvkil month

The month is from the tell the next moon comes. [Fortnote number in DuBois, 12.121.] 133 for an account of these "months," which are not bunar see the section of on Star Love and Calendar, below. The Bois, Religion, p. 121].

names Ellester, and their beginning Joez: yuvinnix, Intoov. there

yuvi'ka, it is a daker

ylivvak, it

gloomy day. ylivvak, it

is the dark; but

ylivak, it is just beginning

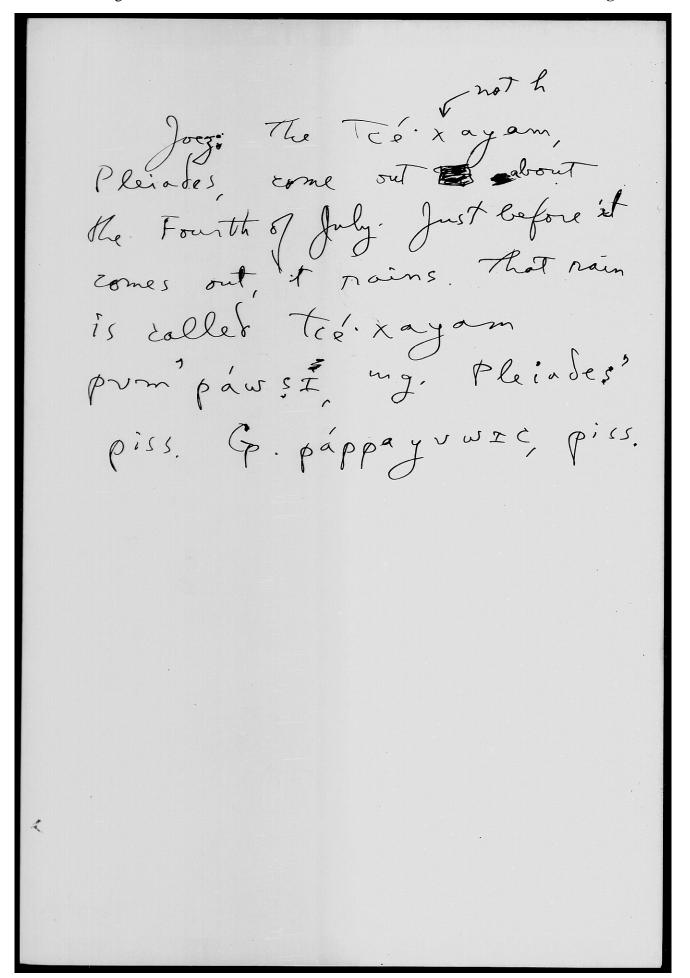
ylivak, — To.wak.

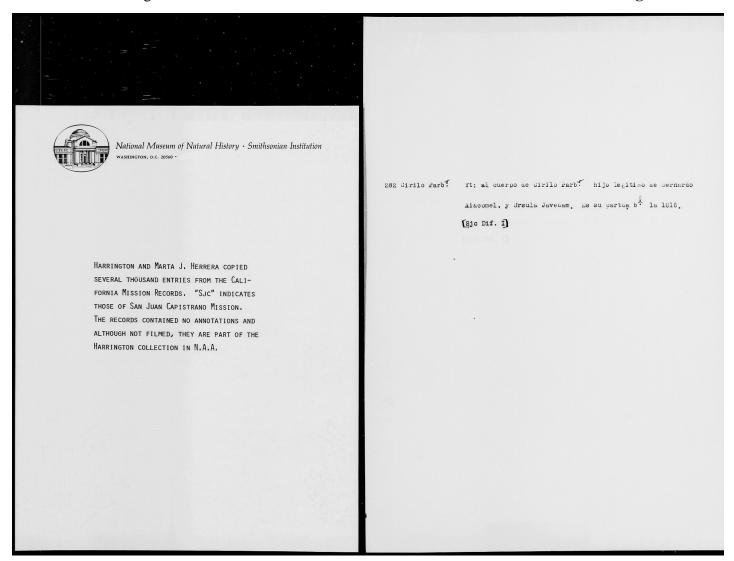
tyet dark. — To.wak. point is preserved by the songs, which To not hower mention) ali'mal + mrkat

Mangarita Subish, Joez, dus form is súrvic,	Joez hear that wry o. T died in the month of & o. mry 29.

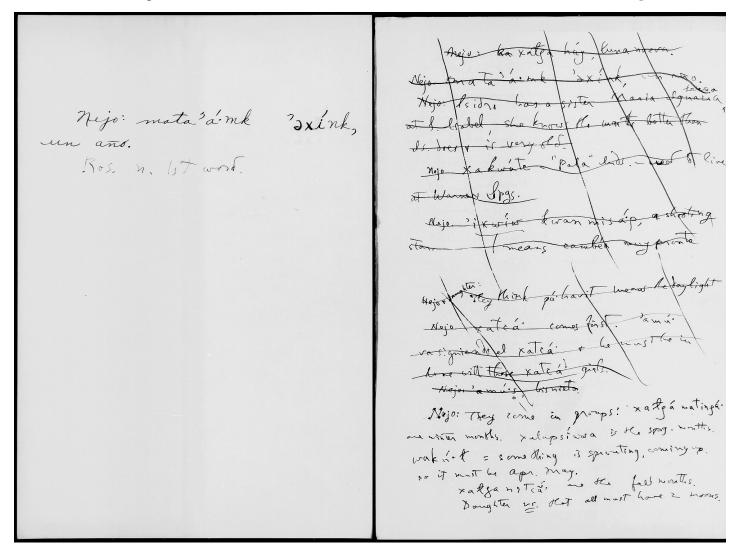
DuBois, Rel., 121: "The eagles now fly. This is the worth of. Townamal Joeg says hat young eagles fly about the last of June. In 1888 Rey were g. to build a railroad from Oceansise to Pauma, for met some some but men that has been jetting young eagles - it was about June 20. They wer a race when they could therein have just Gought the eagle to Rincon sme of the young men bother out + then they roce. The eagles get tand, the young onen for hunt nabbits quail, squinels, ste, for them to eat,

Du Bris, Rel., 117: Song of Temenganesh, telling of the "month" Tasmoymal. The "month" Tasmoymal. The spider web now catches butterflies spider web now catches butterflies and grasshoppers."





Joez mogla 'atcóxxax Giacomel [Sjc. Books]. nóin Towka mój il -Boscana's month aapcomil, rateóxxaxi, lam looking at The new moon. Joez gresses 'tyåkumal. Dim. of Du Bois Rel. 135:
"the new moon, Moy la
achagha" tn.: "Moila, moon; word for and capt. achohax (x = german ch), adjective, born; ... - S."



Wi's aunt interv. at Paumaz

Kwa namsap

Malya secondose

milkwa' Tay, grande.

But big morn wo be hal ya kwa'iku'jwi

dsiens Nejo lives at Palm bopgs.

with his daughter horenza. Her

Espalete, a shuriss.

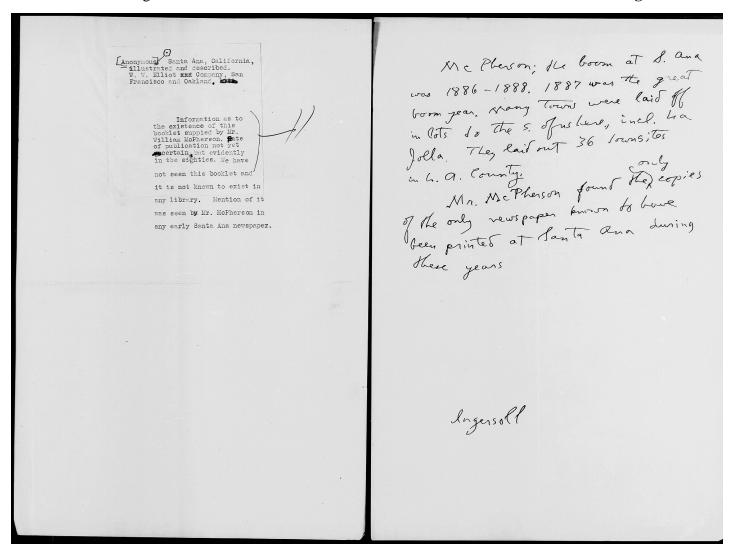
Refugia is Isidno Nejo's wife, only wife

he has even had.

"They distinguish the seasons of the year by means of the trees watching them when they begin to bloom, to bud, and to lose their folige, as also from the time when seeds and herbs may be gathered. They count [2xpayric] the months by the moon, and the hours by the sun." [Engelhardt, San Juan Capistrano Mission, Los Angeles, 1922, p. 59, translating part of the contestacion that is missing from the Spanish at Berkeley].

DuBois, Relig., p. 107: Tupush is sky. Nahonit also means sky. Tukmit is the personified sky." Sparkm. fr. : "Tupash, sky, nahainit, sky, in ceremonial language; tukmit, night. - 8. better na xvynit. Gater again vd. the word thus, Knows I imperfectly.

Orange (RD3, Carify Sept. 28,1932. Dear Foctor; I find that the Santa and Heraed of Oct 23,1886 says that They had received on Albertites pauphlet on the Santa and Valley from the W.W. Eleate Co, they mention bridage views of Saita ana, Orange, Kewes Rouch, Brighy Rouch, etc., So that may be where that ficture of tox alamites Runch House was published, So if you are betermined to just this in your bibliography, you can charge from the entry you have, But wither this or the one on Orlange have ony thing about Indians, But leve is something hat may be worthy of your bibliography: The Present Condition of the Mission Indian of California - Befort of a recent visit by Prof. C. C. Painter, Philadelphia, Indian Rights association - 1887 This is an eighteen fage famphlet, The Condition of Offices in Indian Verrilong and California, By Prof. C. C. Painter Philadelphia, Indian Right's association, 1888 [This is a pamphlet of over a hundred pages - half of il dealing with the mission Indians report of Painter's second visite.] [wm. Mc Pherson] Smearly was methers



april Mayo March, First sail Aprille ta's my y mal ali's mal and insort they ma. They fruta corecha, so go as the about Jan. Joe once hoard spronting, so must be about Jan. Joe once hoard ta's may all nears hay cosecha, Joe m. etym. of ta's mughal. Med Finisher Colendar, Practically all Mis is merely copied of material slept, 1932, tás mugmal, means the big month cp. I sawity ta'y tay, a big, big nock, bigger than 'awity kwa'y kwi, big nock. Nejo vo. ot first that it is June July
Nejo vo. It is march. They are more happy
for Wharch to come for it brings eats.
Willy ogrees heartily that the will
tasm my mod starts of ten parx vyil, so it must
equal D. xalta'ta'y.

Jee Tis, moyla mokat. Or yot moyla.

DuBois, Ralig. 121 £ 1225:

WHE month of Tasmoy mal, when
the grees begins to grow preen. Tasmoi mal means that the rain
the grees begins to grow preen. has come and the grave is sprouting."

June tawn vmal 'alu' mal pune tawn vmay gar substantiationent Loc. tawn vmay gar sot, mg, enty the crop, when everything is nipe. May, tåsmvyil mvkat 40c. Ståsmyya, this work has s in non-dim. mg. white month.

Nejo vd. that this is the time when there is no mist in any or first that it is any feet.

Nejo vd. at first that it is any feet of the start o = D, xat Ja'táy kwa'táy.

Sert (Spark) taws on mal July tawnvyil mvkat.

Joe: also called ta. wot. Locs, tawnvya,

ta. wvya, Joegantyon willynfyman

it with for, July navy. salúsmal. Zeor, táwsunga. Sot. mg, ya no hay futh, ya se ocabó. Joe: no etym. Whoe knows teawware, fruit or crop is getting pasado. latter part of June) in taws on mal. Joe understood that taws un mal is when everything gots and the taws un mal is then everything gots and the taws and taken the taws and dry of it does not get dry till July or ang. = D. xaldandinsáp kwa táy. = D, xattaniteá. kvxvmwár means moon that dies down, ny isk niteti I put boking powder in water and it bubbles up and then spreads out and disappears. also said of a plant bying down, withering down and spreading. The mesagrande fresta is now keing and spreading. The mesagrande fresta is now keing prepared for but will soon spread out and die down and be atting of the past. I otoxo this is a fall month when everything is faeling and withering.

We'd wax a x al with the me that he's down fevery year. From waxxax, the plant is drying up. waxxax ma it sole dry drying up. waxxax ma, it gots dry every year.
On teauwaxalwrt, some mg. From Teauwax,
the is coido deod. paná'al ratiduwax, un
1 niote que está pasado.

Du Bois, Relig, p. 165:

"Tausun mal, august, means up Kilo a calory on a bolome of the metts away, yupa kkar it become attinguistic as light or few brea."

sery thing is brown and seas."

extinguistic as light or few brea.

solyyak, it is already speak out, solyyak, it is atte and preading taking yax morna it is disappening taking yax morna it is disappening taking yax, ho is disappening taking yax, ho is disappening taking yax, ho is disappening.

Sept. tawsvnil mvkat, Notet torrkmal salusmal. Sot. mg. ya suena el palo (nustles) garque ya no tiene oja. for shed their leaves, for makes a t wind comes, to vax, a bullet makes a whistling whistling sound, wind makes a summed whistling sound thru leafless trees, Nejo: The leaves fall in a total in October, Then walnuts one ficker, - or in xor. and Dec. = D. xatdamatinta kuxumwa = D. xaldaniteá kwa táy. But xon, it is dark. Nouth xonte is, it is dark aheady. Nojo. This month begins the year. Nejo vd. first that it is Decir Jan. Joez trs. moyla yuri'xalwrt an unclear (gloomy dark) month. Exactly the handlation. From yuri'xa, it is not clear.

But it. mittay xwan'ay, complet for the wisty days when the people were first form.

When she Ist people were born there came hays, not clear, days.

Dec. Nov. tóvrkil mrkát. Du Bois, Relig., p. 165: Tornkmal refers to little streams of water washing the fallen leaves. = D. xa Gamatin dá kwa'táy sogoros piretromatin in Derita Jan.

DuBois, Relig, p. 165: "In S.T. mg. ya es una gente que esta gorda, de Nemoinal the deer grows fat." ester consiendo tanta cosa). Joe: mg. when deer gets fat. Thinks they get fat in any. or Lepti When there is scarcely any few, then is when they
get fat, they so not get fat on green stuff.

They so not get fat on green the crops Nojo: deer are fat in Sept. Nojo after the crops poet from nova nova x he is fat with forther there old over his body - faid of putcles of fat here there old over his body - faid of the putcles of fat with the setting fat. But no vax the notifies But with the patting fat. But no vax the in pattern fat of the the setting of the transmitted that the transmitted the transmitted that the transmitted the transmitted that the tra Means in Feb. it rains and it clears M in no time, & sun comes out & makes the reflexion of the sun on he rocks & on the trees, all the world is shining-like. Nejo fist vd. hat it is tob. - Mar. clear day, clear night, clear month. From kaywax, it It is all right to say that at Paloman the dur get fat in December.

Mand Vejo: March tet. på xvy mal 'akis mal.

tot. på xvy nal 'akis mal.

tot. esta hotanio otra vez, es otro año ya, va

llegato otro mo ya. Sot, when grain begins to sprout.

Joe: mg. to the twigs are turning of the ends of the twigs are turning and the end of leaf so the twigs one little end of leaf is hotanto repensioned only.

is hotanto repensioned only.

sprinting thought party poparx mixed the sety m.

sprinting thought kildiwit poparx sprout wo.

come about april. But grass sprouts in Fab. = D. xattakút kuxumwan = D. xaltapsíwwa kwa táy. moons it is spronting already. nowk wikint, it is spronting already. Nejo's doughten: xattakit, but wikh. t. I is sprouting. This kninth must teng b. xallakh t. Nejo says it is in Margo enando broton, not in the. Nejo alor say or means the month that is going about, is keeping on, increasing of the year Es come en el mes de mayor yo pienson

March Sot. + ascensiona mojodo: This is the last month; it means it to year Du Bois, Relig., p. 121: "Record 1098. & Sung by Marganita Subish... Pikmakvul series. is spronting again) Orist mentions the different months in each of which he thinks he may die! = Dxattakút kwa táy.

april of 2nd year. né m vy mal

al "mal.

Jot. mg. ya viene otra vez otro ano.

From némmak, he comes back

Juz: Sparkman is wrong; the word

means to finish y llen to count over again

ster.

Juz: But némmix, (to finish doing

a thing i then to go over it again. S.g.

a thing i then to go over it again. S.g.

a thing i true again!

(sing it rue again!

Joes (Sept. 1932): means ta w pac

némmak, et ano. se fresite

remmak, et ano. se fresite

vez. comes from this into form.

Sot. or ascensiona Mojado: These

are not months from here on.

Nojo tos xatda év paw kpite

the month that came back: Passa, to return.

May of entyear. né mvyil mokat. Lor. né muyina.

June of 2 nd year. 56 may mal July of zne year. som vyil mukát. hoc, só muy ya. Joe: This takes everybody when he dies. Joez: Wrydit takwdyya' Joez nóm pán sómix, I tate a Gig piece of bread in to my mouth (Loes not son só mury na mokánya, W. fied in -. That I swallow it . \$56. max. Both gra maybe dwill big in Tasmy mad, and named over the months betterd Every month Wight said mught all die in — ya. but a thought to was a. To die nicht auch (attached) Joes: The last work that Woryo's aid was: \$6. m. meaning of take all te world, everybody living, in mouth, & lake Ct. mó·lix, tragar. he was go to die night away, but he didn't. He of sit the or his teas we man out of cory. ord come of lick lin, to So also the Blue Fly, to it them with me, I was just like toy, was go to eat him, but they wi chose by away. Nejo tos. 'attamór, a montiful. xat Ja xakut món, the moon that Took a mouthful.

Mrs. Maria yee writes in letter dated In Bois; Pelig., p. 134: "He Sied ang. 25, 1932, that she and her mother in the season Soimamul are now in the translating where it says "Dia 9, Sabado". They have mokat. the papers that they finished put away in the trunk and the last page of the Font's diary is 25 de Noviembre.

Ros. xettaataay but ay.

setay, big. 'ikhu, m.g. word for Gy, but

at the S.D. use 'etay. Ros. Xe Jáa nem cap. nemes ap white kitiçiw, bright 'ewilt nemesáp, a white nock. 'ewilt kwenemsáp, a white

Ros. xettaapsin. Rosispion. Ros xettaa netcaa ang hair sheds of the in spg., Ros's father toll him that god put this leaves fall mexettáa haatcáa, name - estata or inanto cuando se iba a moria, o por eso priso este nombro your hoir is shedding off. from becomes that this ments is april. His greater tols him, this is april. His greater me pesius xetcekwar, your piss haalap wetcax, Remowis melting, or lost it melting in is elean. Bying pan. semeting wetcax, Esta hollando de pines claro, no? Not as Is's d. had frost is melting. Horse's hair falls off in april , a may, explanation) t some En March too. Clar ? Ehicken dædding - esta pelechando. a college sheds its leaves - only mg. - I ves not mean cobbage wither away or dries up.

Ros. xellaakuut.
hast syl. sonnts like it meons going up.
Ros. never heard xellaakuut.
kwat in ing, long. meons a hisp.
kwat in ing, long. meons a hisp.
kwat in spronting up ontof ground
ein is spronting up ontof ground
(thermashen kek), also of a tree
spronting.

Ros. x & taa metendaa.

Means dank But if I blow to

kampout + it is dank in soom

kampout + it is dank in soom

lon not say metendaa of room

ton not say metendaa of room

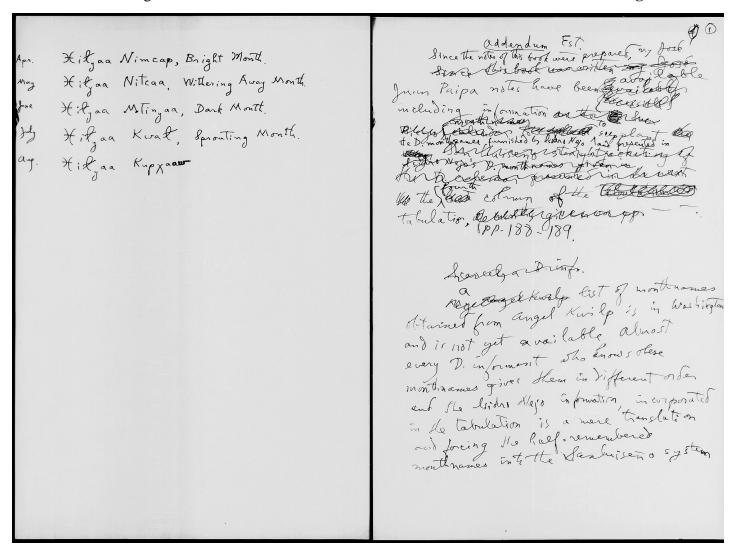
ting task, but when it is already lack

being task, but when it is already lack

outdoors I can say no juk

outdoors I can say no juk

yon on no no juk metendaa.



[See p. 246 of Harrington, Chiniqchinich ... (1933)]

ADDENDUM EST

After this book was written other early notes on the D. month names were accissible and are here presented because they differ widely from the all too San Luiseno information obtained from Isidro Nejo and given in the fourth column of the tabulation, pp. 188-189.

According to José Juan Paipa information the D. months

November. Holyaataay, Big Month.

December. Halfaamatamaa, Dark Month, so called

because the sick Kwatcaypaa and also the Indians looked dark and dirty-headed in this month,

January. Halfarmamean Malionth.

January. Halfarmamean Malionth.

Clear Urine Month, so called because people's urine was clear in this month.

FARMANY March. Haakwal, Opening Month.

April. Hay aanateaa, Month When Everything Withers Away Yellowish ('akwas toaa, yellowis

These 6 names comprise the entire count of the winter months. For the summer months these names then repeat themselves, but people sometimes quarreled in summer as to which month it was.

The 13th month was October, Halaakapayaaw, Finishing Month, the month when acorns are falling. given by Santiago Ouero as Holyaap xaaw. According to Santiago Cuero there was also a month called Hotganyuut Month When the Roadrunner Calls yout yout from where mating or nesting on the little rocky peaks, which month was sometimes injected into the spring at about the time of April to round out the number of moons, the insertion of which was also a source max of dispute among the Indians.

According to the José Juan Paipa information the Hand of Antares comes out in January, and in the latter part of January Siluk, Antares, kimself comes out as a sign of milder season. Sa'ii, Buzzard, Altair, comes out behind Antares, in February. Young rabbits and the like seen in January are called Siluk's sons. Hard-caked ashes in the fireplace in February are called Sa'ii's ashes, and when one steps and crunches on puffed up frosty ground in February one is supposed to make the old-fashioned remark: "Sa'ii is coming out." In midsummer 'Amuu, Mountain Sheep, Orion's Belt, and Hatcaa, the Pleiades, come out.

The informants who remembered the names have only half remembered the scheme and sequence, not being guided by the preservation of the order of the month names in a song as the San Luisenos are. Information obtained from Angel Kwilp on the month names, and probably very correct for the wit order of the names is in Washington and has not been accessible for these notes.

according to this West Charges The ADDENDUM EST information the D. months are as follows: Since the notes of this book were prepared, my José Juan Paipa notes patrone all mountaby the Traggasa of the howard attends sick on the D. colendar have been available and are here presented because they differ November of autacy, Big Month. aidely from the all too San Luise no information obtained from Isido Nejo and given in the fourth column of Decent Hot an moton an Dank Month, somewhat become the traypa was dank to kinned and drifty headed from his sickness. Aucher research this month, leaded because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the so called because the sick Traypan and also the sound that the sick Traypan and the sick Traypan and also the sound that the sick Traypan and the sick Traypan an The tabulation, pp. 188-189. so called because taypag bother white from February apsiw, Whine Month still gickness so called because the people's wine was clean in his month.

March. Holy as known Opening

Month.

April. Holy as notes Month

When Everything Withers Away Ye elewish

('akuras teas, yellowish),

There is names comprise the entre

count of the winter months, there is names area then

summer months these names area then

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The 13th month was

Holy an hapoxaaw, tinishing

Month, the wonth when the acoms

are falling. The conding to fantiago cuero as tot Jappaaw. according to Santiago

cuero as tot Jappaaw. according to Santiago

cuero there was also a month

called Holy aayuut, Month

When the Roadrunner. Calls

your your from where he is

mating and nesting on the little

mating and nesting on the little

nocky peaks, which was sometimes

injected into the spring at about

the time of April To round out

the number of moons, and the

injecting of which was also a sounce

injecting of which was also a sounce

if dispute among the Indians.

Bellik After The Hand of Antares comes out the Hand of Antares comes out in January, and in the latter part in January, and in the latter part in January Siluk, Antares, himself comes out as a sign of milder western. Saii, Buzzard (Altair) season. Saii, Buzzard (Altair) comes out behind Antares in February young rabbits and the like seen in January are collect Siluk's sons. in January are collect Siluk's sons. It find caket askes of the fireplace in Hard caket askes of the fireplace in February are called Sa'ii's askes, and when one steps and crunches on put fed-up frosty ground in the late fashioned remark: that 'Sa'ii the eld-fashioned remark: that 'Sa'ii in midsummen

"Amon Mountain Sheep (Orion's

Balt) and Hotcan, & The Pleiades

come cut.

The informants who remembered

the names have only that remembered

the scheme and the sequence, not

being juided by the preservation

of the north names in a

song as the San Liniserios are.

Information to the preservation

of the north names in a

song as the San Liniserios are.

Information to the month names in a

song as the foundation of the names,

where the name of the names,

are in Washington and have not

been accessible for these votes.

José Juan Paipa at S. Asabel (1) José calls any shell 'inhalt. sower Calif. Suds call trace snow Toak T viejos and at S. Asabel used to call snow Traa but now we rall snow halap. & 4 netcae is for 'akwa's toan mg. everything is about turning yallows (by trs.). xtaay, my luna grande on father when el estata ya para which be was gissing, or when the was moon Euro he called it thus The key say x > Vagesin sometimes le real word is xollapsia. Ya estabu meand on la cama as godia mos, ya estaba para moin Here they rail god meely caypaa no kure-. akwat raw. Rwat a hide kwat to tea apart a shockox Exparta injecte se known open the book -But refact oyat & pull apart 2 sheets If ly paper that an stuck together.

(2) Wen I ost him why they say in-kwant god was looking at all the world, at the crowd gallered around in was already dring, of search, you his eye, of the next mon for that major le colle X-Larat and he called it K-netral fecause he had all his body Mance ya stata para moin o when new moon came he rolled it this. xitamenjaa far all his tody was disty like bity dock of dying, Tall the people were not & Cimpies, for I file, sogue and his body was white you estate publido when he said x-nemcap, hu new mor came. The I Gobel work we for shite is neme sap. But abajenos say nemcap. When asked what kape xaous means, south thinks, got diet always, Us, again it is detutore or link he was beared in some simple agree it recovery is from xawk have if . xawka como estas. When asked what it means the of women are looking at the bellotas of they say it is kapexaaco.

(3) when the askes when you go to make Vs. That the will flowers come in of not in hard but masadelante in I fire are very dono like a rock, it is the sign that sa'ii is constellation is When Reyear da vuelta, lot end about to come out - call Reco of he to months) is when key beloom as to sail: xapitt bezzands estes. and when That worth it is. For the faisands count the earth is Cevantado so that it crunches 6 month of then count themover again down when one tep on it, by say het In agosto 'amin va salis, & will sa'il is coming out, ley say sa'il be high up, of the xatcaa va salis fambien vigues bussand il coming. salii en la misma noche. romes out in morning in xpsis, Feb. siluk hisatt is in nightly sky Here the does tenon chig notos now, and comes alread of silik silik himself will come out in the middle of at coast first 'amin will paris in Feb for som Jan, not in Feb., and will be sign that ne with a pro Chamb in Feb. a little white the weather is already warmen wh so ii comes behing the silink me . Int. sheep hollers '; ... deer has it young in agr. When you go award + see young noblots, In much the trees ye solan britands ratas, liebes, yetunen eliquitor they call Hem siluk xoomay, siluk's son. The palomos make their nests then There are polomes now in Jan., but assa they just pass by.

Inf. used to live at the gentralis + was put out of there 37 yrs, ago ~ moved over here + has been here since Ata gettudis is a valle visible from S. Isabel There is a cerutary Here + every thing. Jeo. Hoskins owner A & get. " few Ros. xalgartemón Jose: Touwest wisaaw, un borndo 'attemún 'ezcink, un Gocado. sat voltaa tamin full moon. xst gåa ko pawk month hat sleways comes back. Uk. pu. But x of facts pauls to he moon already came bock xolláa wisáaus, mans sating de moon, soil of eclipse of Remoon. raal to xwen I get it in my mouth. After & discussion says that xxt/aa 'aatomin translates moitiful worth a work al worth

" will ko plaw black tour making On lad nock for the class. - matr. no etym. ch m. y's son enshe has cen ? king of teax's - Clusis Eneddish, Fishite Pleu is a miae of it at conejos. never want of it of "swill duly pris ca. us. like to get some of it salty to bengue & los it on fire + it guts out the fire. Jose sous lots on mt. at leas longing live prochecer livians, sug have funtes para que Tenga fuerza pa jugar peones, tamajas, par jugar toda la noche para comer all Re duty four Campo way have it, or when about to play & spit on It den not I in their hours Whom about to play peon - el com , sal you just bite it a little of

303. The sun has arrived 3 topit on it Alon whiten your lands. also pera come May tout it at his home " = grower winter on you hands - but infrays enouted sostice]. suieren corren corran!

lufis Jose Juan Faipa.

Son here is abe taipa tera.

lud-form is paypaa. · Sot.) am is · pokí. ya w Okó a k tenét, ga Elgó a su cara el Pol. tampée ipit wa. m sp tawpac); part, ga es and huero. Jolz temét po-ki. Ja.

wokó ak the sun has

arilves at his house. Ch pr.

arilves at his house.

303-304. [Month names: Joez: wám wvkó. 'ar, miss goodwin is arriving (said as aapcomil Dec. + Jan. she is walking into the schoolyand), ja estallegando en su casa. Yarman -"alasognil -'ami' wvko.'ax, she has arrived, lit. ya llegó a little Toco boaich -Sinteran June of July while ago. Said when she is already Curat_ inside the building here. Lalavaich Sept. aguits comel - Det. auguit - Xor. wokó ax lot, she is g. & arrive. er. Transfer

305. Stells of annuals. Comment on communals at Tejon). Jochinish, the Image ritual, +3 Jauchanish. - S. IDu Bois, Religion, p. 101] Sot Jostow to son IC, I not a

la fiesta de los monos est

la fiesta de los monos est

is derived from to wienta difuntos.

pl., diaseos. es mienta difuntos.

pl., siaseos. es mienta difuntos.

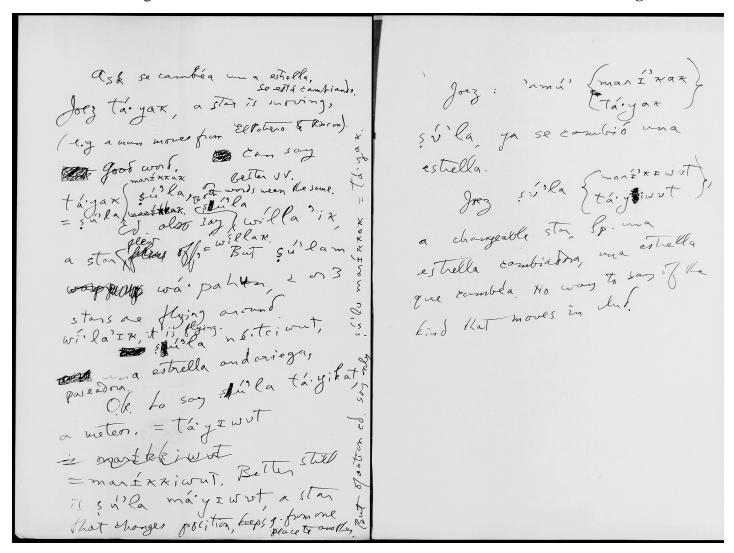
pl., siaseos. es mienta difuntos. the nukwai nic at Jots is some as above, only May cut it short, as above, only May cut it short, tow too niwon, etan hacier do tow too niwon, be towto onec Pu. It was litt stick that Fatter Sot's fatter had in hand while singing. Fatter bad in hand while singing. Calár.

Nejo: "ixwiw kwan miséep, | means cambéa muy pronto a shooting star. Wi: Wi's grather the With said that when a stor moves up it is a somen stor going to got waried.

some story going to got waried.

some story going to got waried.

some story going to got waried. Me stors are moting. This is seen only in a leopyear (dut had no leopyear) and from sure of the story and how story a dry a how story are dry how stores are dryping (folling, tpt.). hulúkka k supril se úla a supril se úla hulúkka k. Julan Kovrahan, several drop (e.g. finds alight above all reld, with forg.



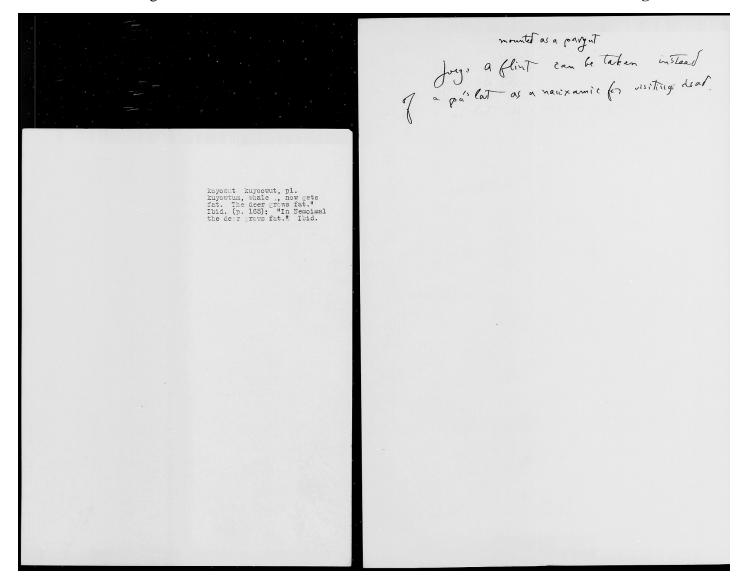
	• (
get the month chart, It is not in the dummy.	English name of month	Boscana's Ajachme name of month	Qee'esh name of month
not in the dummy.	April.	Alasoguil.	Tasmuymal, 'Alu'mal, locative Tasmuymayna 'Alu'mayna, Little Tasmuyil. That this month starts the year is made certain by the order of the month names in the songs. DuBois (Religion, p. 117): "Song of Temenganesh Timeenanic, daylight song, telling of the 'month' Tasmoymal. The spider-web now catches butterfiles and grasshoppers." Ibid. (pp. 121-122): "The month of Tasmoymal, when the grass be- gins to grow green." Ibid. (p. 135): "Tasmounal means that the rain has come and the grass is exprouting." This lust definition is a description of the month, not an etymology.
	May.	Tocoboaich.	Tasmuyil Mukat, locative Tasmuyna Mukana, Big Tasmuyil. Tasmuyil, un- explained; the word has s, not , in the non-diminutive.
	June.	Sintecar. Evidently Aj. 'Alu'mal, little, should be aded.	Tawnumel 'Alu'mal, locative Tawnumayna 'Alu'mayna, Little Tawnuyil. DuBois (Religion, p. 121): "The eagles now fly. This is the month of Townemal." Young eagles fly in the region in June, as Jose Orivas Albenas witnessed from personal experience.
	July.	Sintecar. Evidently Aj. Eakat, big, should be added.	Tawnuyil Mukat, locative Tawnuyin, Mukaene, Big Tawnuyil. Tawnuyil, un- xylained. Sometimes Teawut, locative Taawuna, is used as the name of the month in- stead of Tawnuyil, and is equally unexplained.

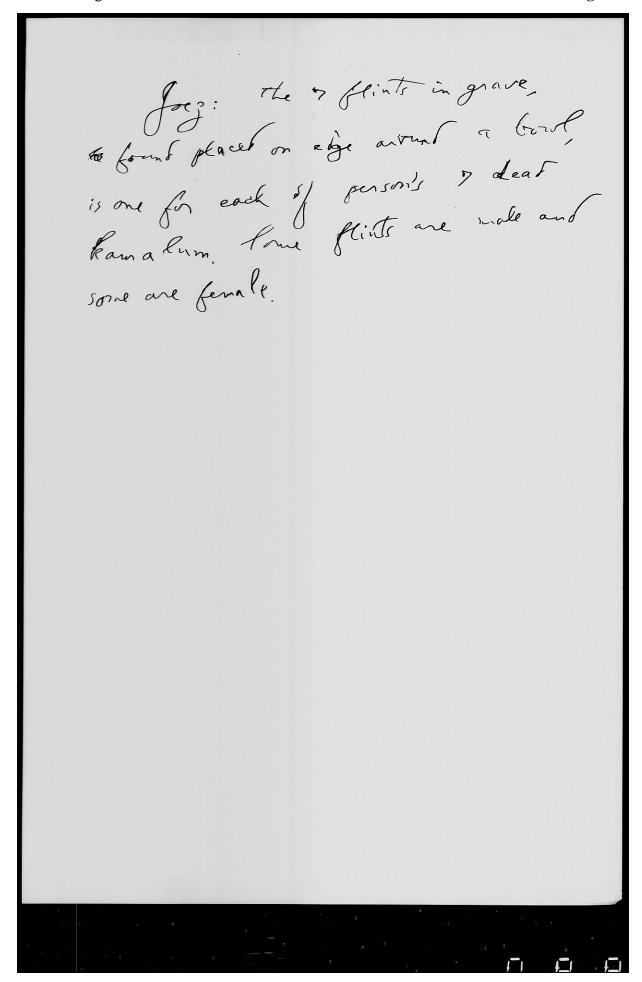
keyowut [kuyoowut, pl. kuyowtum, whale], how gets fat. The deer grows fat." Ibid. (p. 135):
"In Nemoinal the grows fat."
Surely Muvaanumal, month associated with fatness in every mind, is intended, and not Meemuymal, secondary name for April. Tawsunmal 'Alu'mal, locative Tawsunmayma 'Alumayma, Little Tamsunil. DuBois (Feligion, p. 185): "Tausunmal, August, means everything is brown and sear." This definition is a description of the month, not an etymology. August. Tawsunil Mukat, locative Tawsunna Mukaana, Big Tawsunil. Tawsunil, unexplained. September. Lalavaich. This name apparently starts with Aj. lella, Branta Aspcomil. Evidently
Aj. Maket, big,
should be added.

Muwaanuyil Mukat, locative
Muwaanuyna Mukaana, Big Fat
Padded Honth. January. canadensis canadensis (Linnaeus), Canada Goose, Gray Goose. Paaxuymal 'Alumal, locative
Paaxuymayna 'Alumanayna, Little
Tree-sprouting Month. From paaxuq,
tree sprouts. Dubois (Religion, p.
107): "Mais is the seson of
Pahoyemal, when smakes orewl out,
frogs sing, trees are juicy and
ready to put out leaves, in early
spring." February. Peret. October. Aguitscomel. -mel,
evidently for -mal,
diminutive; op. -mil
in the month name
Aspomil. Op. Asguit,
November, of which
Aguitscomel may be
diminutive. Toovukmal 'Alu'mal, locative Toovukmayna 'Alu'mayna, Little Wind Whistling Month. From toovaq, wind makes a whistling sound through leafless trees, bullet whistles. DuBols (Religion, p. 185): "Tovukmal refers to little streams of water washing the fallen leaves." Paaxuyil Mukat, lôcative Paaxuyna Mukaana, Big Tree-sprouting Month. March. Toovukil Mukat, locative Toovukna Mukasna, Big Wind Whistling Month. November. Asguit. Op. the apparent diminutive, Asguitscomel, October. December. Aspcomil. Evidently Aj.

'Alu'mal, little, should be added.

Nuvaanumayna 'Alu'mayna, Little Fat Padded Lonth. From nooveq, to get padded Lonth. From Lone Season. From London L says, I am fat. The whale,







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CHAPTER 12

Sot. prying cinsins on scally

(b) quitaron of even (le la contra).

(conflight pryin, pelo de normaligo. Pl. toammi enamigo. Pl. toammike of Joseph Jake in justice is Jake in it into person.

Stalp. I toam kay to form you for the common of the commo

Sot, n. scalps tots by

tossecona. But in 18844 - 46

the mexs, got the ears of indions,

the mexs, got the ears of indions,

the mexs, got the ears of indions,

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fraction of the sound force

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the sound of the

Joeg n. Elym. of mike's

yi.tvc, sealp. Dre knows that

yi.tvc tells snthing about the

head, but one cannot form a

verb * noin poy y's trex.

309 But he women and children were rever released. [comment or Mrs. Telling vanions: bring me a girl! Listed (like a horse to a post),
hi is the of clike a horse to a post),
lit. knotter so cont use past perfect participle.
But pô n i won, drunk + hogted per yn lic,

a prisoner. In is prima place une he carp

preso, posoner, pó. nic,

ass. Lied up me, could dall any pristoner, e.g. working on highway, gidlic. For he is not fue. trakwown, they caught him. But dyann Iwon, they cought them. " lakezkat bondit, outlow, Ciky munista. teak wite, a caught man, a cantivo, pls. layanniteum, rought ones. But yulliteum, pls. layanniteum, rought ones.

Joez: Silvestro Subish, fin yapi Mea a creek fin yapi Mea a creek betw. Potrero + La Jolla, was once coptured by the corps had him many one of Mein gils. After come 16 him ke girl Toll him they were g. to kill him, of he left were g. to kill him, of he left early in the right.



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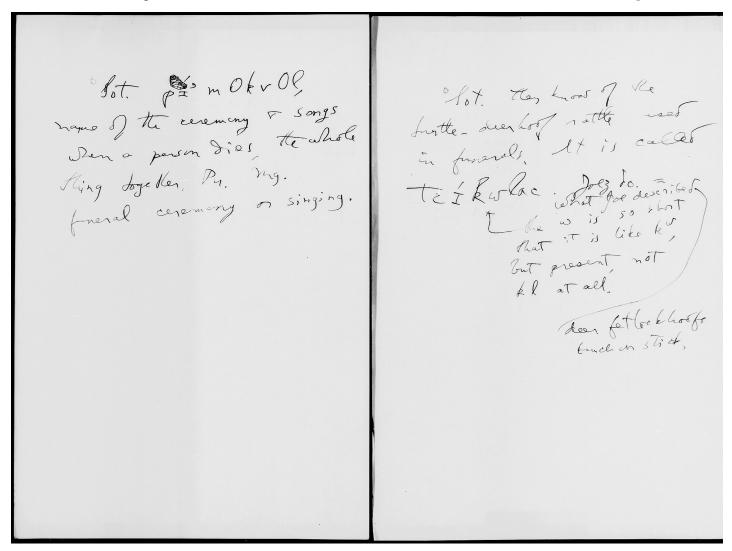
CHAPTER 13

310. They ten XIII. Heir pottery jan, gara'mal [J., Kr. Sho. Sials. p. 25 of. funeral ceremonies. Sot. Rava'nd, sola de

later. Joe Vo. Com also call'it

péclee. non-dim. is

kava''al. Pl. -vm.



Funeral na-pish, na-py. To tremate a corpse, [Spark, Eng. X. diet.] chal-y a-tah-y at '-kury-ah-y. Espark., Eng; L. dicti] Sot. happie funeral. Joe = a burjing. nappilac, a burjal place, ground where Joe Try"; e, a cremation. Hey bury people, cometery. nóin póy telyzix, dom nemetry him telyzilac, crematory gloce, noin teny)ik 'ata'xi, id am am cremating the mon.

man mean lead pour a or

man mean lead pour a or

mind.

But to wish, Lead

person [Spark, Eng; L. diet.]

Sot. 'at kwayy ax, es

muento.

(+ ataix)

Jorg at - kway - ax,

a dead person, ata xom

a dead person, dead people,

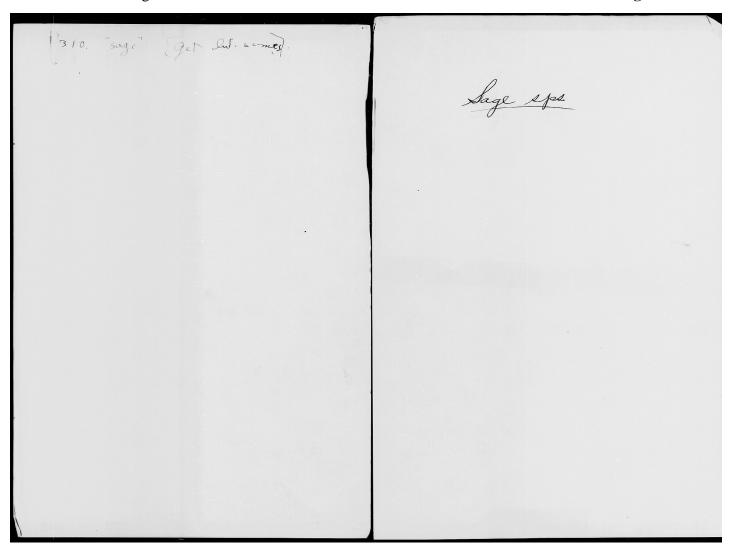
atal paham, dead people,

mocked what hey sid when

wor you to dood.

"At their burials, or rather after them, they rethre and weep, and perform a dance at which they practice all their superstitions and brutalities."

Contestacion, translated, Engelhardt, San Juan Capistrano Mission, p. 60,
this is a part of the contestacion that was not in Spanish at the Bancroft
Library.



Stoms of which they made digarnitos. Never mode digarnitos of carriso. Tom anis, says it is tage.	Ká S I (, salvia grande, Fat stalks raw, T make pindle of seeds. Es como la chia (o mismo.

Mic. xáigel. = Sp. salvia. This is called merely Jepson infr. on plant sprs. salvia; salvia real is a dif. plant. Eat the sieds, make pinole and eat the cañuta. Ch. Sjc. June 32. Sau. Salvia apiana Jepson, White Soge Gp. 872]. Salvia apiana pepson, White Sage [Jep. 872].

Ka-shil, s. the plant generally known as white sage, Audibertia polystachya Bentham. The seeds are much esteemed for food, and the young tender shoots are also sometimes peeled and eaten raw. Poss. -Ka-sha-ky.

Sot. *ki cil. Salvia. Made cigarritos of it. Pala, June 32. Sau. Salvia apiana Jepson Jom Arviso: *ka'sil, sage. Rincon, June 32. Joez: "Pavlash", from top of Palomar Mt., Aug. 1932. Rubus parviflorus. Rosaceae. Eddentified. by W.S. JepsonJ. Rubus parviflorus mitt., Thimble-berry Jep. p. 481.

lot e wife rásimal dim.

of rázel, saye. Taim. of c. Ka-se-mal, s. a plant generally called blue sage, Audibertia Spt. n. Mike: Káis imal, salvia = Salvia Seucophylla Greene, Purple Sage Dep. 8717. real. Knows equin, instantly, actually knows as plant none and knows Sp. equin. and vs. it. J. Sp. 173

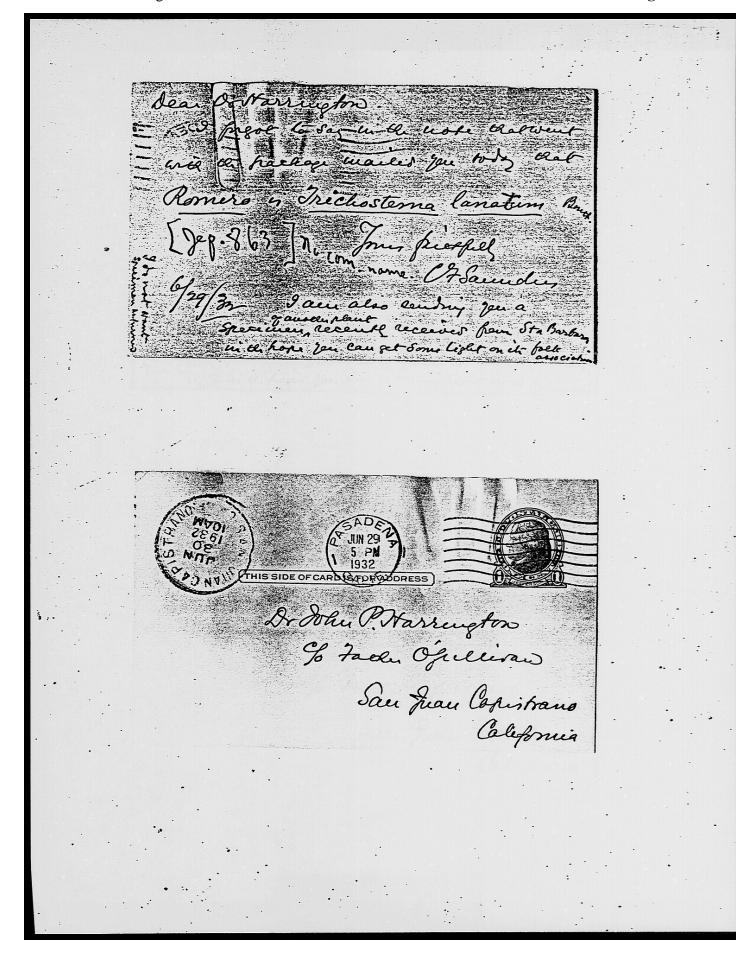
rá·navvt, Spark Ka-së-mal, s., a Sot. salvia real. = glast generally called blue sage, audibertia vivea Bentham. forgets Sp. name! Pala, June
32. K-Jánavvt. Mis is. the Eng. black sage. O.K. Salvia mellifera Greene, & Black - Sage [Jep. 870].

Mic. Eus. nt. Sje. June 32. Sp. Ka-na-vut, s. black sage, the plant known by that name. salvia bronca, but nt. Ind. Poss. -ka-nav, speaking of the seeds of the plant, which name. Sou. Salvia mellifera are much esteemed. Sot. Refainavot. Does not know well, Joech, = Black sage know well, Joech, = Black sage no-kainav. gatterer seeds of T. Greene. Same as other spn., que. Sot. make vapor of this with a hot stone to get rid of cold. Whole plant. J. Sp. 164

pállit, Joez pallit, This the fage of that sage that sage that only grows 2 ft, high, Make pindle of the seed, the pindle gets white like milk shen you Pa-lit, s. Salvia carduacea Bentham. Thisie sage, the seeds of this plant are used as food. Poss. -pa-ly-ky. Joe: pållit. Resembles add water to it chia, mak pinsle spit. Kv. Salvia carduacea Berth, Thistle Sage Egep. 8687.

wá.TcIc, general on sages. Will metherson says that lan Diego County is a white sage artemisia dracunuloides. county, Shile Drange County is a Washish. The seeds are used black sage county, and Ventura for food. The plant is used county is a people sage county. Purple sage looks much like block for medical purposes. sage. Purple Sage Does not Esparkman, Culture of Luiseño grow in S-Diego County. Black Indians, p. 228] sage & los balls on the Etemi, Joez wá. Toze, plant uses or leaves of balls look dank. For todas for killing grullas. zászl, Write sogl. artemisia drawn culus Zánarvt, block sage. L. [n. zom. home, Jap. 1143] S. Bern. mts. 40 Ballona.

Henry: The root of Regentra del gle has little stringer vots all around Take Re solid biggest root, it is too much of a naissance to fother with the little rooks. Boil 2 n 3 n 4 of these rolls for a couple of creps of water. Drink Re Decoction hot or cold, for colds, also for the blook. Drink it instead of water, have a pitcher full and every other day boil some more, and drink it Thus for 30 or 40 days to purify the blood. also when one has internal injervies Sp. Enando uno está gol peado para aptentro), e.g. as a result of falling off a horse falling over, of from fighting - you don't Hink you are hunt but you are, Kever heard of it as an enternal It is also boiled traether with gerba medicine, de la vibora and other herby as an ingredient. [Nov. 1932].



Sit. Probably means hulvel, artemesia colifornica, Lee	hulvol, romerillo.

Sot. hhlvol, romerillo.

Birlvol xawi mal

castiga la gente — por es D

es medecina, It can pican

you, can make you fall,

or break your leg or hurt

you.

Joez: hirlvol xawi mal,

cere name of a team, plant. The

cere name of a team, plant.

Sot.: Only the his vol the kn la wot so wat one teanitenic plants. mas tray

Mille Mille Companies mas tray

dice que esse palo te

vo lostiman, and the signating this or that

you fall and break your leg or

hunt yourself

Alexander Latingen

toay tay well latingen

toay tay well latingen

(or known known known known known

or known, Pr. Use =

toay says (dice): the stick will killyon.

Sot. heilvul, romerillo.

Pala, June 32. She. Ortemicia

californica Lees., (difornia deplos),

Sot. hvlvvl. Pala, June 32.

romerillo. Wash any cut or prick

with ta, If shank wate on you put

your body in smoke of this, or

of god. kucie, se quita la jediondo.

add also the samet "Before a hunt a fire was plant that punishes, getting smelimes built of white sage name from under girls' puberty and artemisia Californica." ceremony, 2707 [Spark., # Entine, 199]. = hilval artemesia

$ ext{H$ul}^{\prime}$ - $ ext{vul}$, s. Artemisia Californica, a kind of sage brush.	8. Rossero grows only in the mts. N. its end. name.
J. 24. 14. 5	

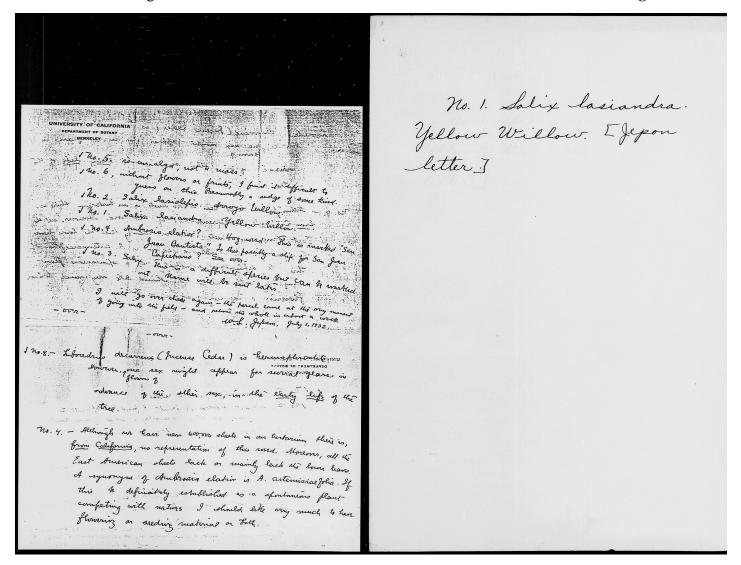
San. Romero is notive to California.

= The ich of themas.

mike knows only Sp. Sotus; Romero. grows only in the mountains. The old women call it roméiro hame. Grows Leve.

Jol n. worth for romero.	Joe asket several to men the name of romers, or they said to it is the name. Stronge, that there is no R. name. Stronge, that there is no Reaves for gives women tea of romers leaves for gives women tea of romers when the stronger women tea of romers when the the word. I metimes when the the word to the word words of they can't have babyes, they can't have babyes, then they can for a was deen of then they can have kills.
--------------------------	---

mergic is also applied of heating rocks putting weeks on them of producing a steem.	yn. teic, act of soaking one's leg in R.g. a 5gal. can of toa of some plant. This is one of the ways of curing a cold. From yniteix, to soad thus.

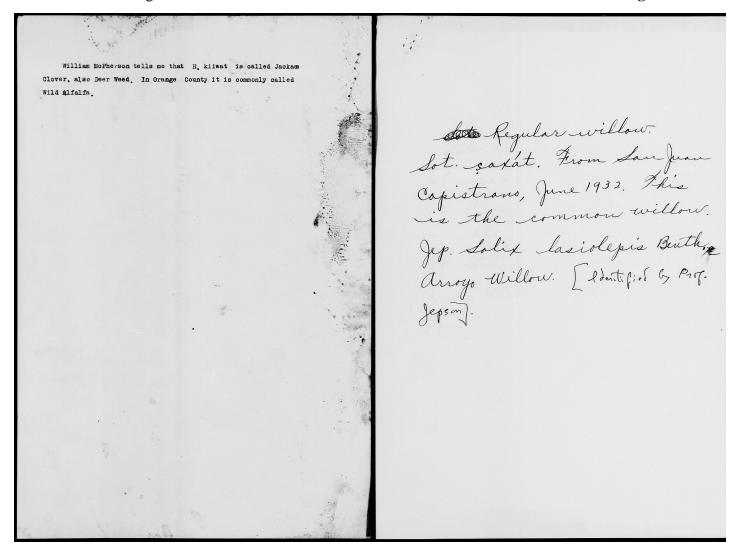


No. 3. Salis. This is a difficult species but can be marked out. Name will be sent No. 2. Salix lasiolepis. Arroyo Willow [Jepon letter]. later. [Jepson letter].

no. 4. Ambrosia elatior? Hog- weed. This is marked "San Juan Capistrano" although we have near 600,000 sheets in our herbarium there is, from California, no representation of this weed. moreover, all The East american sheets lack or mainly lack the lower leaves. A synonym of Ambrosia elation is a artemisiae folia. If this he definitely established as a sportaneous plant competing with natives I should like very much to have flowering or seeding material or both. [Jepson letter].

no. 5. is an alga, not a moss. Eletter from Jepson].

no 8. Libocedrus decurrens no. 6. without flowers or (Incense Cedar) is hermaphrodite fruits, I find it difficult However, flowers of one sex to guess on this Gresumably might appear for several a sedge of some kind. years in advance of the other [Jepon letter]. sex, in the early life of the tree [Jepson letter].



Saug chino from in front
of Mich house. Mic. wat.
This is the dark stemmed
willow, thick rough bark,
wood is good for saddle

trees.

Jep. Solix lasiandra Benth,
yellow Willow. [Wrongly
identified by Prof. Jepson].

Sot. paterujal. From doctors' ahuya ranch at Rincon.

Used for roasting girls.

June 32.

San. This is a Cearex—
a sedge. Let the spike.

Jep. One needs mature inflorescences for determination.

- While— [odenlife of by Inf. Jepson].

POMONA COLLEGE CLAREMONT, CALIFORNIA

DEPARTMENT OF BOTANY
PHILIP A. MUNZ

Sept.21, 1932.

Mr.J.P.Harrington, Santa Ana, California.

My dear Sir:

I have found here a package from you addressed to me and have finally had time to open it. I am returning the things with names. I am not a bacteriologist and cannot take time to work out what you want there.

You speak of having sent me a moss. This package is the first I have received from you. Some weeks a go I found some things that you had sent to Dr. Hitchcock, who supplied for me last year while I was on leave. I took it upon myself to send you the determinations. But I know nothing about any moss, never having seen any such package.

Yours truly,

P.a. Mung

Sot This moss is Soit pletcavvt. Said to be ambrosia Payá raka. Rincon, June 32. Jep: a fresh-water alga. artemisiae folia. From San Juan Capistrano, June 1932. [Identifier Thus by Prof. Jepson]. Jep. Perhaps Ambrosia elabion L. Hog-weed. Cannot be difinitely determined without flowers and seeding parts. [Identified by Prof. Jepson].

Joez: honla, popularly called Red Shank, Palomar Mountain, Sot. capá napat. Trows only 10 ft. high. From San Juan Capistrano, June 1932. Aug. 1932. Adenastoma sparsifolium. Rosaceae, Eidentified by W. & Jepson J. Jep. This represents a difficult group. Determination will be sent on return from the field, when time will be taken to study it. [I dentified thus by Prof. Jepson].

Joez ta'www.mal, a shrub growing at Doane's Panch, Doane's Valley, on top of Palomar Mountain. The wood was much estiemed for bows. Aug. 1932.—Cornus Californica Exrnaceae. [Identified by W.L. Jepson].

Joez: "Leskalal, this species is said to be the tallest manganita, from top of Palomar mountain, aug. 1932. Arctostaphylos species. Flowers and especially berries necessary for determination. Maybe a glanca Old berries at least name would be found on ground in either. Eldentified by W.L. Jepson.

Joez: Patot, chake cherry,
from top of Palomar Mt.,
Aug. 1932. Prunus demissa.
Posaceae. Edentified by WL Jepson; be the only
has very
often a f
is the gra
girls, see

Joez: ne nej yal, grows in damp fla places on top of Palomar mt." This is said to be the only kind of sedge that has very large balls of roots often a foot in diam. This is the grass used for roasting girls, seed is tied to on in an envelope. Aug. 1932. The Belongs to genus Carex. The envelope contains a portion of an inflarercence consisting of 2 spikes. The larger spike is male. The smaller female but contains no mature "seed". The fruits are either sterile or have not yet matured. This plant is quite different from the plant previously sent as being used "for roasting girls." Fertile inflarencences necessary for det. I Identy explored. Deproof

på: W'it mal, ch.,

Joez: Etablithall, from top

Palomar Mountain, Aug. 1932.

Varatrum colifornicum Liliaceae.

Edentified by W. L' Jepson,

Joez. Pound up the roots of make

like a powder of put on a horse To

kill the worms, the same as you would

Acenostome fescioulatum H. & A. Chemise. (Jep. 505.) I read

Josson's description to Joes, and he says

it is surely 'n'int, Mich is called

chamigo in Sp. + greasewood in

Eng. You put it on the five and it

Eng. You put it on the five and it

yours quick, Jep Begs to greaterly

burns quick, Jep Begs to greaterly

Grows all over cismontane (al.,

grows all over cismontane (al.,

yours folium wats. grows

Var. obtusifolium wats. grows

L Cal.

Jos pi'm v.kvol, Jez hágla, čah. há gal, anowweed. It is mistake that lit, death, = Kn. (Hlb, R., 631): Pronalea macrostachya. I that it was used for strows - it is used for arrows. It has comize leaves, + stalk is 10 ft Prink de tea forst for genital disease. Neverhear Ceatter yellow. Neverhear if is used for dying Zorsehain high sometimes of very straight.

Some of it grows downnives

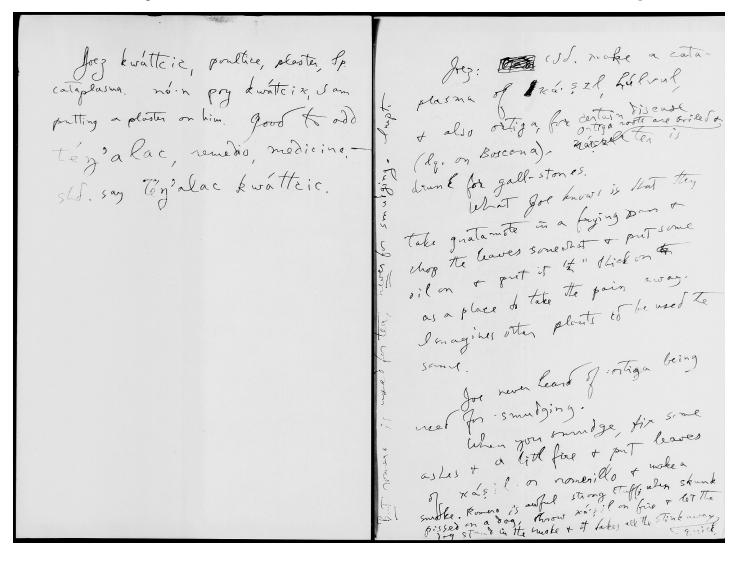
of Ripley's I'm. downnives

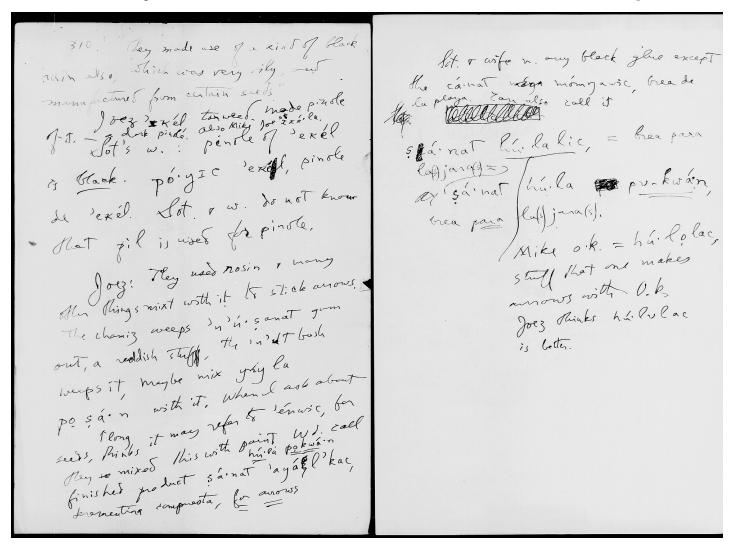
from Ripley, on the Ganks of the (l.q.). Grows I yard high, red, has sing red flowers, = Kr. Hlk algen The Luiseño, 650): Pluchea Gorealis. Est grows ar rund fre's place. Joez: But, wac puc Pluchea sericea (nutt.) Cov. Psoralea macrostachya arrowweed [Jep. 1072] DC. Leather Root. [Jep. 560].

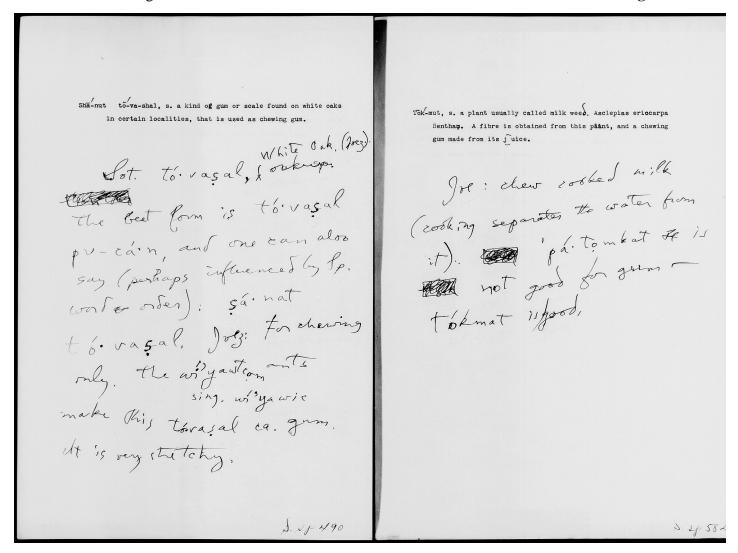
Joez påvlac, 1. a shrub that Joez på kil, wild celeny Mat grows in swamps. grows 3 ft. high, grows on top of Paloman mit. Joe sent me a spor. 2. Joe thinks that JPH's info., er. based on Sparkman that parlac is another name for kuttreptc, ash tree, is o.k., but is not at all some of it.

Joez Kinks Kat krittvpic + påvkac are & different Joez xawi tukla, Sp.
brazililla. At Some bushes of it
have white fowers, a sten bushes There. For kistlypic is the common ash that grows have blue flowers - of inust about Joez' place, there is another large tree that grows in the text paloman Le mole + femall. mt, + that must be parlac hi. 2 (er. Kr. Hbk. mountain ash)

	310, = "nettle glout" [get las name]
Loc. pikwla will blackberry. Loc. pikwlaga. N. Rocational. non towa pickwil non towa pickwil	
non low sea Prene long, but in aj. pikkur- in Tshort.	







moderate tokent, o. a chewing gen made from nile wood,

solopian or locarpe.

Eus. is a not is also a

plant that genes in the ints,

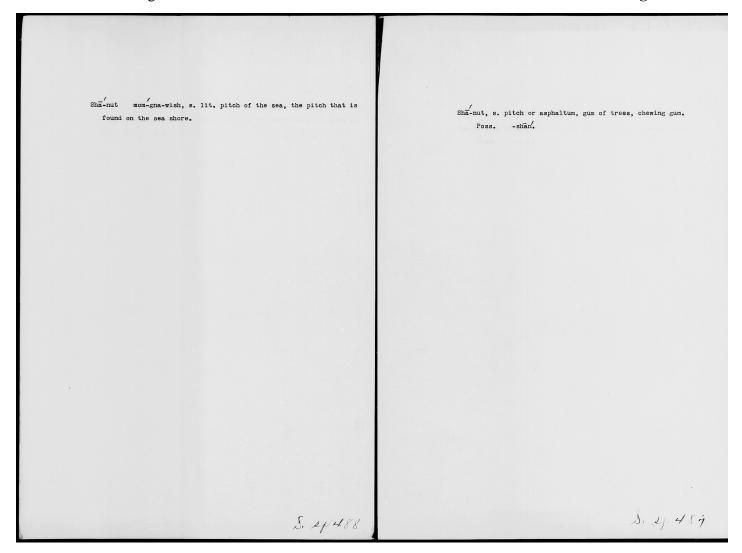
the genes of which they chew.

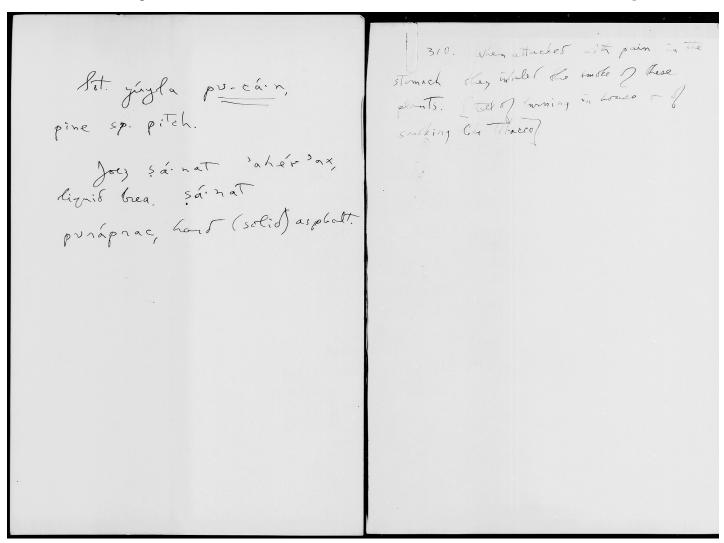
Sugs they call sain at in

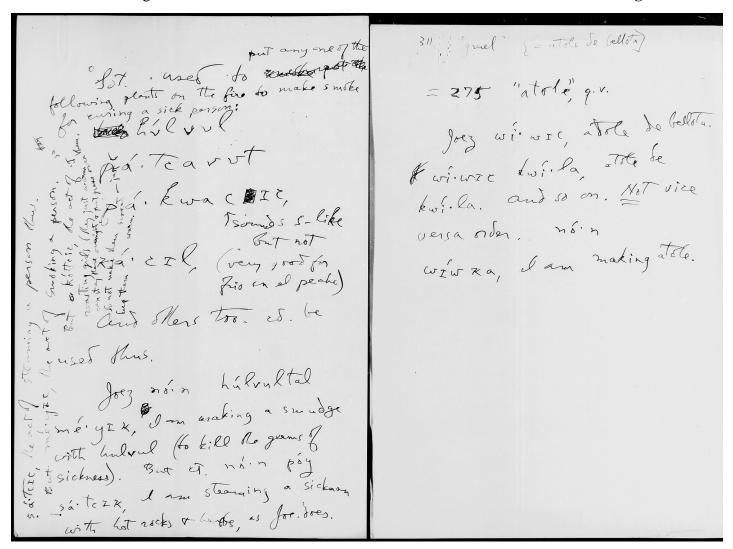
Sp. chilti.

Jorg: also call charing Jon

shinat.







311. The patient was examined from head Jog: Jochof several rocks have, spheroidical 2" thick 6" across, with a deep hole & Loot! I Comment on med, - man examining Jeg på polom konom in one edge. lusert stock in há. lok taka vatárx His & remove from five, & pet potx wayy ax I in a baske T of voter for bothing baby. Joez: only northern ludions weed boiling stones in backet, pryn, yay puré, = de tetors used to hunt for a used to hear that the class up person's sickness from head & fost. around hos angeles put hit rocks in wirwit & Ay. Diom.

Dona mydalena says that during The last 2 years before her mother's death, her mother never slept at all for 2 years as result of heart disease. The heart pumped the blood into the bead too strong. The doctor totaller that it was very difficult & give my medicine that reaches he heart. He foll be to take all the evering she was could outdoors till the got tret all she had strength on, and that when she lay down at night & drink some agan (made by drying stange blossoms of then steeping them, one cupful), + & Shink of deeping. She get goes this heart disease at Cast and Lied of neumas,

sona Mogdalena says that her writer never smoked eigeneths nor did Doña never smoked eigeneths nor did Doña Magdalena. But magdalena's mother's sister smoked them. But just two or sister smoked them. But just two or three a day, they bought leaf totracco, three a day, they bought leaf totracco, which came in by leaves out they will to rosillar the caves with agua used to rosillar the caves with agua wied to rosillar the caves with agua her anis (anise water), shich was frogrant. They used from paper, sweet white, and rollar their own.

Dona Mugdalena says the bells were very red, colo of hight rut geranium (= scarlet), + hung rown, bush grew in "The small pox [epidemic of 1862] ciènegas only, faller than a person, started in a house near the ocean? un arbolito, no horns. Not babasi at all babus grows in hills & unts has Nathaniel Pryor owned the "Eoca [O.S. notes]. thorus is not an arbolito and its le la Ploya" Ranch [O.S. Notes] flowers have long hairs projecting beyond them Eur inside Key had like Me Tongue Ja bell Ip. 1 in (tongue Ja Bell). [these dups, (or Bose]. from a mon who come from the north, conega near inf's parents' house at and moved up he s. side of the ha Bolsa Chisa. There was an estero river, her to the north side, and that came in from newport Beach. swept sown you be sown like A was culled ha Bolsa because there your only 2 entrades & it - all a Shirling carrying of nearly The Mer approaches were bound every ludian and many mexicans! by cienegas. Jose Guan info.

312. get name in lut for the pain Joez négve Envadama

nomaitea

tá:×xx

sé"xx

sé"xx a paison a diject shot into the body ty an hechicen Sot promise beckeria. sharp pain (ger. Stick) in my Xous. 1 Pot. po- lac po- 16. tour side, lack or heart. 5 lit. his own the frever as long. pet his - Means the goison of the doctor dir has shot this sick person. an hechicer of come to say soys It Joez: supál púla pránnax satárxe el transiteyer sere, trans. shooting a pain into you. Then the her hirens herbizó a Astra person q this throwing on Object into gon is so violent relatives of the sick person go & the north of ted him that team, has short that it sometimes knocks a person sown på. Ra poy pé jax {pv-jáctal pv-tó. towtal}, Mis person + asking that he set a string toay. I are to propiliate toay. The rystals could tray, prihi, + and both he thew a rock at him with his - (all wis). This kills a man night there like a rattlesnake

313 to case in the mission of Ga Paristage Tempers Boscoma was at Pur. He was Reve from 1886 & 1811.	dysentary. Sot. & itcar, le las Le diamhren. SitteaxIC, name of his discase. Joe ak. Got. imp. Joe ak. Got. imp. Me diamhrea. But Me diamhrea. Sa'vutur, Le is constipation. Sa'vutur, constipation.
---	---

314. the person ... Sho sperates on such recasions in applying the torch " terminant sport. Sport lus. 2005 name for forch Joez 'aka: tax, a partly burned stick (whether with fine mit fine extinguished).

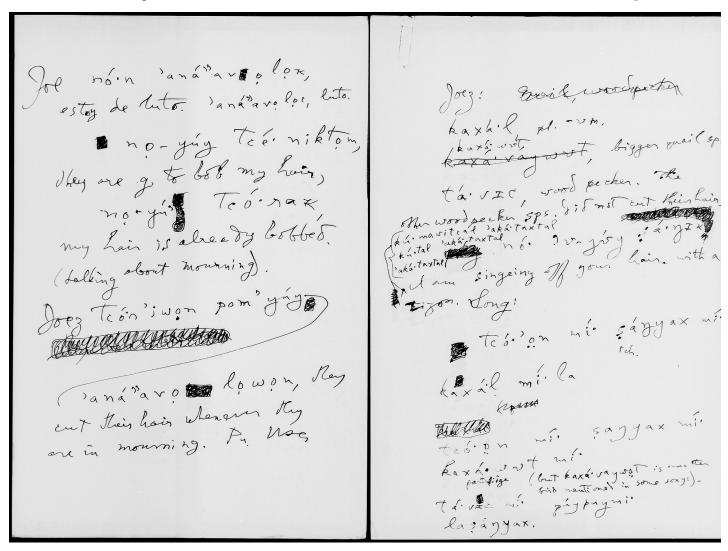
The pet on extinguished.

Ki mawac 'aka: tax, a partly burned stick with fine still on the fine.

(1) Joez: The am. basket with some of the dead woman's clotter in it at the clothes burning ceremony that J.P.H. attended is supposed to be a dead peron, & alors Sot. retires because he was a relative, so for the dead woman belonged & his party, while for x tedro Venado & pittle basket of clothes in the fine. Right way was even for Sot. to have nothing to do with the JPA. initialing they but that he show your foes or Peders Venodo for initiating JP.H. The man that Albhi Miciates is taxko, Joes vs. Juli a Pedro's party performs ceremonies for Sot. o wi's party, or vice versa, The torch for grades was a header tiet and of a stick have for Tizon. Unsel to 30 the some stare for lives where graid were histing among the cartus, with brickes, or as hill a few grail.

315. Connent that chids, wearing 315: get lut word for he leath short hair was like mourning for the songs told about Tribe. Sot. ~. personific Twee 6 Joez: They bobbed their bair for death. Wd. call ha muchte after the war + he 25 mT a kind of to. wie, devil, Relp Kinking that means for Joez: no kwá nic are d. all those that siet in the war, killing songs. Joe's father knew one song & faught it to Joe Cp. 239 where it tells of tit kills a person 100 miles lady betw. Monterey & the away. Pr. Us. no'n extreme n. boundary & sharing Rein hors. Teátox, lam singing it. aid list of animals who ent Rein Lain. For pi'mukrol songs see menorial ceremonies and \$317, where it gays that death is an entity.

Dis lleg ever shave head close, a meely to strutters? Sot. The wisous here put O. wever formerly cut hair so trementina or askes on face for late, short, real short - only to shoulders. Sot. 'ana"a volice
Joes: SES Ger Sot. teó. , ax pr-gúy, le trozanon el pelo vind Bouraing) - zame wind Bouraing Laplang bund of estable luto esa muje.



sonnar to shuto a little while, to start shaking, as & some fellows do when you put them in the count. B. I so nake to themble all the time. So short vowel form i) the punitual fat sullar = to 90 over to make a death-visit, shelax, so make death visits. Propé prosur lax, lit his rood that he goes to visit all He time. Certain groups has certain places they hat to go to make these death visits.

THE

PAPERS OF

JOHN PEABODY HARRINGTON

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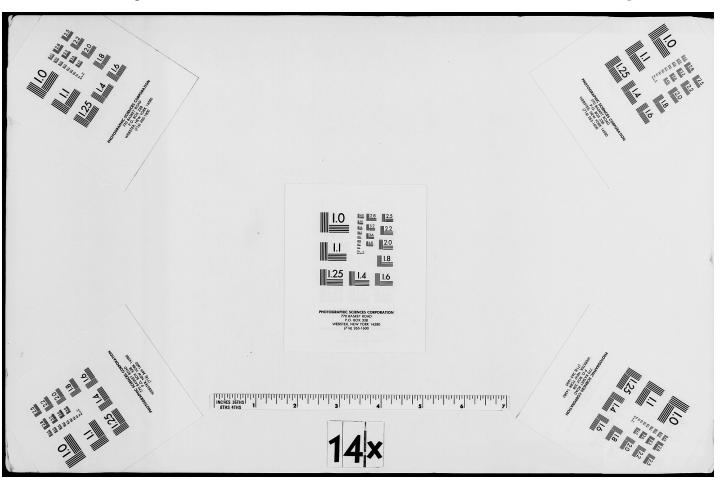
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SOUTHERN CALIFORNIA/ BASIN

Rehearings of Notes Used for Chinigchinich (cont.)

through

Notes and Drafts for a new Original Version of Boscana's Account

Joez: Am not may
la' 6" tx, my teeth sharp"
feeling after eating sour apricots.
one can hardly eat when
teeth get thus wholly distinct
teeth get thus Joez zá'wrc gen veneneal Livere, private sickness. Livere, private sickness. Las genital disease, from from prickery, sweet,

from from prickery, sweet,

som, totter tastes. It gets

som, totter tastes. It gets

your teeth so clean that you

your teeth so clean that you else,